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MISSIONARY WEEK : Rev. E. B. Rice. PARTITION OF CHINA : Rev. Dr. Bunn.

NEW METHODS IN OLD CONNECTICUT : Burton Mansfield.

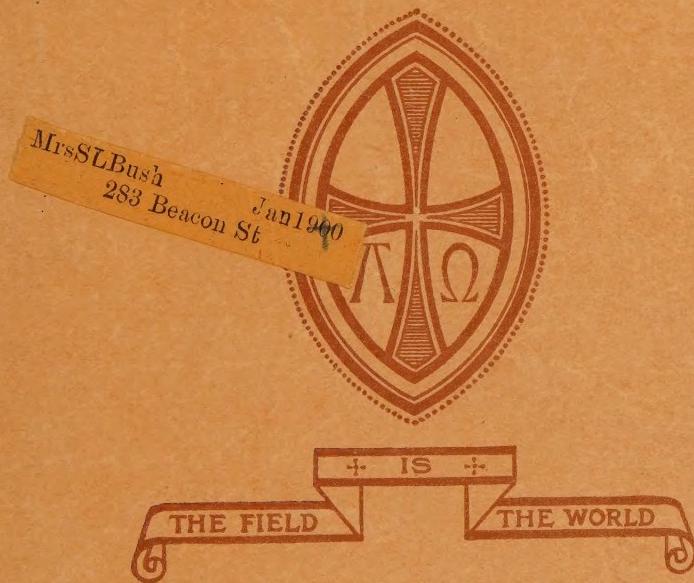
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JANUARY, 1900.

No. 1

# THE SPIRIT OF MISSIONS

A Monthly Magazine of Church Missions  
at home and abroad.



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MISSIONARY SOCIETY OF THE PROTESTANT  
EPISCOPAL CHURCH IN THE UNITED STATES  
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## NOTICES.

The Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York" of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

Subscribers will observe that the address label indicates the time to which subscriptions are paid. Changes are made in the labels on the 15th of each month. If subscriptions are received later than the 15th the change in the label will appear a month later.

**Concerning Wills.** It is earnestly requested that enquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I GIVE, DEVISE, AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, FOR THE USE OF THE SOCIETY.....

The Circulation of the **SPIRIT OF MISSIONS** this month is 10,457.

# THE SPIRIT OF MISSIONS.

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VOL. LXV.

JANUARY, 1900.

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## SALUTATORY.

TO THE BISHOPS AND CLERGY AND LAITY OF THE CHURCH, GREETING:

It is generally known that at its meeting in October the Board of Managers elected the undersigned as its General Secretary. After careful consideration, and after exhausting all the means at my disposal to learn the mind of the Church with regard to the Board's selection, I determined to surrender the work of a parish priest, and give myself to this service. On the 5th of December I entered upon the active discharge of the duties of the office.

I earnestly hope that this election may not simply be a fact brought to the notice of the Church, to be immediately forgotten. I want to enter upon the work, having assurance of the generous and intelligent support of the whole Church.

I came into the office to find the work thoroughly done by a painstaking and conscientious staff under the direction of the Associate Secretary, whose long and efficient service (especially since, by the death of Dr. Langford, he has been left single-handed) is abundant proof of his ability and fidelity. The Board has been fortunate in securing as Corresponding Secretary Mr. John W. Wood. His devotion and ability will be quickly felt in the Church. Thus the needs of the work, so far as it can be done in this office, seem to be amply provided for. Yet we can accomplish but little, unless we feel that we have the entire confidence of the Church at large, and may look to it for active co-operation in carrying out plans devised for the Church's strengthening and expansion.

We have come upon a time, in which to a marked degree, the spirit of missions seems to have taken possession of the mind and heart of all Christian people. Everywhere the conviction seems to be taking definite form that the nations must be won, and quickly, for Christ their King; and the Church in America, if faithful to her trust, has it in her power to shape in large measure the future of the world made Christian.

To see to it that the Church lose nothing for lack of fidelity here, will be the unremitting effort of all in this office, and we feel that the Church is ready to give all her strength to this undertaking. To the Clergy we shall look with

confidence to teach the congregations throughout the Church that parishes do not exist in order that handsome buildings may be erected and that beautiful services may be rendered; but that services and buildings alike but serve to remind the Church of her vocation. The Church is divided into dioceses and parishes in order that by thorough organization all her forces may be utilized, and that the whole body of believers may present a solid front to the enemies of her Lord, while each ministers to each strength for the contest. The demands made on her by the workers at the front forbid that she shall be content with her own adornment. To the Clergy belongs the privilege of leading her to a realization of her true dignity and glory.

To the Laity we make appeal that they shall possess themselves of definite and practical knowledge of what is doing and of what remains to be done in our own land, and in the lands beyond, before the Kingdom of Christ can be in truth established; in order that when the call comes for workers and treasure to meet the demands of an ever victorious struggle, and to hold the points of vantage won, it may be met with intelligent and enthusiastic response by themselves, and their children after them. We ask that knowledge of what is actually occurring, and of the wants that actually exist, may be sought after by every member of the Church, in order that systematic prayers and offerings may become the rule in every parish. When this shall be the case, there is no question that the Church will go forth as an army with banners, to fulfil the mission committed to her by the Risen Christ.

Trusting that the Spirit of God may be upon all of us, enabling us to faithfully labor that we may hasten the Day of His Coming, I am,

Faithfully yours,

ARTHUR S. LLOYD,

General Secretary.

### MISSIONARY DAYS.

#### FOR THE CHILDREN OF THE CHURCH.

LET it be remembered throughout the Church that the Second Sunday after the Epiphany, and the Monday following (this year January 14th and 15th) were set apart by the Board of Missions in Washington in 1898 to be observed as special days when the missionary work of the Church should be brought before the Sunday-schools, not only with the view of increasing the interest in the Lenten Offerings, but, moreover, the whole subject of the missionary work of the Church and the individual duties in connection therewith. Preparation should be made forthwith by all Sunday-school workers to gather information and thereby arouse intelligent enthusiasm for the Lenten Offering of 1900. The total of last year, say, \$87,400, was the largest amount ever raised by the children of the Church since the undertaking began. The Rev. Dr. Duhring, who has been the energetic agent of the movement for the last two years, begs us to

remark that if we can add but two dollars, on the average, additional, from each of the Sunday-schools, or \$12,000, in all, we shall reach at last the \$100,000 aimed at by the Board of Managers.

Recently the Treasurer sent letters over his own signature to 1,625 schools who were not heard from last year, and it is interesting to state that he has up to this time received replies as follows: \$252.37 came, which had been already collected and overlooked; 320 returned favorable answers; 145 had no Sunday-schools; five had no summer schools; forty-eight gave uncertain answers; eighteen could not contribute this year; eighty-three declined, and 111 desired further information.

The American Sunday-school Institute, whose efficient co-operation we cordially acknowledge, has put out the following circular letter, addressed to the Officers, Teachers and Scholars of the Sunday-schools of the Church:

I wish to submit the following for your consideration:

The first Lenten Offering of the children of the Church was made in 1878, and amounted to \$7,070; the last, in 1899, was over \$87,000. This shows an amazing growth in the contributions for this purpose. It must, however, be stated that while 3,120 schools contributed during the last Lenten season, nearly 3,000 were not heard from. This indicates beyond all question that should all of our more than 600,000 officers, teachers and scholars co-operate in the work of the Domestic and Foreign Missionary Society, the \$100,000 mark, which we have been aiming at for the past few years, would not only be reached, but the same would be exceeded by many thousands of dollars.

It seems to me that, in looking back over the past the brightest hopes may be indulged for the future, although the phenomenal increase of these twenty-two years cannot be expected. One important thing, however, may be mentioned, which is, that last year the children of the Church gave more than one-fifth of all the money contributed to the Society, and this would show that these offerings, systematically gathered during the brief Lenten season, suggest a lesson to the whole Church regarding the responsibility for its missionary work, and forcibly illustrates the language of Scripture, "A little child shall lead them."

There is already evidence in this connection that the offering in 1900 will be greater than ever before, and it is not unreasonable to expect that the number of schools contributing will be greatly increased. May I not urge upon you to make a united and earnest effort in the last year of the century to endeavor to spread the Gospel of Jesus Christ at home and abroad.

While full information upon the subject will be given by any officer of the Domestic and Foreign Missionary Society at the Church Missions House, New York, I shall be very glad also to correspond with any rector, officer or teacher of the schools of the Church in reference thereto, and all letters will receive prompt attention.

HERMAN L. DUHRING,  
Secretary of the American Church Sunday-school Institute.

Before closing this article, we desire to say that it has recently been brought to our attention that the Diocese of Connecticut is very energetically moving on the line of the Sunday-school Auxiliary to the Board of Missions. At the last Convention a committee of three clergymen and three laymen were appointed to confer with the committee representing the Woman's Auxiliary of the diocese, with power to act toward the organization of such an auxiliary as is

## EDITORIAL.

contemplated by the resolution of the Board of Missions above referred to. The committee, after investigation and deliberation, formed the society known as "The Connecticut Sunday-school Auxiliary to the Board of Missions." Of this the Bishop is president, the Rev. E. C. Acheson and Mr. Burton Mansfield, vice-presidents, with a secretary, associate secretary and treasurer. For Advent it is proposed to focus the offerings to definite work two years in succession in the diocese, and the third year for an extra diocesan purpose. The Lenten work will, of course, be for General Missions.

We publish as the "Intercession" in this number the beautiful prayer of the late Presiding Bishop, who, although so great a man, was himself as simple as a child.

A specimen copy of the Order of Service for January 14th set forth by the Bishop of New York and another by the Bishop of Pennsylvania have been sent to all of the Bishops by the Board of Managers. Already other Bishops have adopted one or the other and sent in their orders. We trust many more such will speedily come.

### BRIEF MENTION

WE are pleased to be able to present as our double frontispiece the front and rear views of the new Science Hall at St. John's College, Shanghai, reproduced from photographs taken by our missionary teacher, Mr. F. C. Cooper; at the beginning of the Foreign department the portraits of five of the somewhat recent graduates of Hoffman Institute who are in Holy Orders; at the beginning of the Woman's Department a picture of the new Maria Brierley Memorial Hall, which houses the Cape Palmas Orphan Asylum, and on the following page the beneficiaries of that institution, these last all sent to us by Bishop Ferguson.

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REFERRING to the editorial in the last number entitled, "Licensed Schools in Japan," we call especial attention to the further information upon the subject from Bishop McKim and to the Board's action, which will be found in the Abstract of Proceedings on page 6.

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THE Presiding Bishop, in accordance with the resolution of the Board of Managers adopted in November, has appointed the Bishop of Shanghai to take the work in Manila under his oversight, the Bishop of Chicago to the charge of Puerto Rico, and the Bishop of Pennsylvania to the charge of Cuba. The only *new* appointment is that of the Bishop of Shanghai, who has recently made a visit to the Philippines, and we are informed that during the winter the other two Bishops mentioned will visit the islands put under their charge respectively.

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WE are pleased to know that the custom of Noonday Prayer for missions, maintained for so many years at the headquarters of this Society, is ever growing. We are now informed that in the parish of the Church of the Holy Apostles, Philadelphia, prayers for missions will be said in the administration house daily at 12:15 P.M.

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ON Friday, December 15th, a farewell service was held in the Church Missions House Chapel in view of the departure of Miss Sara M. Woodruff and the Rev. Dr. Robert Hope for Cape Mount Station, Liberia. The Holy Communion was cele-

brated and the General Secretary made the address. Miss Woodruff sailed the following day. Dr. Hope and wife sailed December 23d.

AT the Missionary Council in St. Louis, in writing on and speaking to the question, "In the event of the partition of China, what will be the effect upon Christian missions?" both Dr. Bunn and Mr. Ingle came out strongly in favor of the "open-door" policy. Dr. Bunn wrote, "No European nation is in a position to take the leadership in the 'open-door' policy. . . . The United States alone can effectually resist the encroachment of [Russia]. Will she do it? That and not the question of the retention of the Philippines is the chief problem now before the United States in Asia; for the Philippines are already ours to protect, if not to possess." A month later the *Pall Mall Gazette* asserts: "The United States are taking a leading share in putting the policy of the 'open-door' in China trade on a practicable footing." Comment is unnecessary.

ON a later page we publish an interesting statement which has been furnished to us with regard to the Ecumenical Conference on Foreign Missions, to be held in this city next April; in sending which the secretary asks us to urge that the parishes of this Church should thoughtfully take up the subject of the conference, and further suggests that it should be the subject of the sermon on the first Sunday in January.

THE Rev. Mr. Forrester reports that the Right Rev. Dr. Johnston, of Western Texas, ordained two Priests and one Deacon in the City of Mexico on December 7th, 1899.

A RECTOR writes us: "The Annual Report on Domestic Missions, to my mind, gives a most excellent account of our missionary work. I want to have as many of my people as possible to read it so as to get a bird's-eye view of the whole field."

#### ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

—THE Board of Managers met at the Church Missions House on Tuesday, December 12th, 1899. The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Hampshire, Chicago, West Virginia, and Nebraska; the Rev. Drs. Hoffman, Eccleston, Smith, Huntington, Applegate, Brown, Anstice, Christian, Alsop and Perry; and Messrs. Low, King, Mills, Whitlock, Brown, Thomas, Goodwin, Mansfield and Thompson. The Bishop of Sacramento, an *ex-officio* member, was also present.

—The Vice-President introduced to the Board the Rev. Dr. Lloyd, General Secretary, and Mr. John W. Wood, Corresponding Secretary.

—The Rev. Dr. Henry W. Nelson, rector of Trinity Church, Geneva, New York, and Mr. Moses Taylor Pyne, of New York, were elected to membership in the Board to fill vacancies. [The Rev. Dr. Nelson has accepted, Mr. Pyne expresses his regret that existing engagements preclude his acceptance.]

—A By-Law, which had been pending, was adopted, creating the office of Local Secretary, who "shall have his place for work in the office of the Board, and assist the Associate Secretary and perform such other duties as the needs of the work in that office may from time to time require; he especially attending to the details and routine of the work in that office." This was considered necessary in view of the increased responsibilities of the Church and consequent increase of

work thrown upon the office and in order that a second man may become familiar with its routine and history. On the nomination of the Bishop of Long Island, which was seconded by the Rev. Dr. Smith and supported by the Bishops of Nebraska and Connecticut, the Rev. Robert B. Kimber, rector of Trinity Church, Seymour, Connecticut, was elected Local Secretary.

—In accordance with the suggestion of the Missionary Council and the provision of the Constitution with regard to employing agents, it was

*Resolved:* That the Advisory Committee be and hereby is authorized to appoint a clergyman to the position of agent of the Sunday-school Auxiliary to the Board of Missions, whose duty it shall be, by correspondence and personal visits, under the direction of the General Secretary and the Advisory Committee, to increase the interest of the Sunday schools in the missionary work of the Church, especially in regard to Lenten offerings.

One-half the salary of this clergyman was immediately pledged, by a member of the Board, for five years and the other half appropriated from a special fund, at the discretion of the Board, leaving as the cost to the Church of the office simply the travelling and incidental expenses of said agent.

—Letters were submitted from five of the Bishops having Domestic missionary work under their jurisdiction and from the Standing Committee of the Diocese of Maine, with regard to appointments, etc., and necessary action was taken. Under the provisions of the Woman's Auxiliary United Offering of 1898, at the request of the Bishop of North Carolina, Miss Emma D. Manson and Mrs. Moseley were appointed as stipendiaries, and three already in his service were reappointed for the year; and at the request of the Bishop of Western Michigan, Miss Mary A. Milnes was appointed a woman missionary in his diocese. A further and final appropriation of \$250 from a special deposit was made at the request of the Bishop of Chicago for Swedish work in his diocese.

—Communications were at hand from all the Foreign Bishops and a number of their missionaries.

A resolution of appreciation was ordered sent to Major Hooper, of the Occidental Hotel, San Francisco, because of his uniform courtesy to our missionaries, and especially for recent acts of kindness. From Japan Bishop McKim, recurring to the question of retaining the government licenses for our schools, St. Paul's, Tokyo, and the boys' school, Nara, writes: "The Minister of Education, in an interview on October 31st, told me that 'Christian instruction may be given in the school buildings before and after school hours.' . . . The Nara School directors have formally notified the authorities of the Prefecture that Christian instruction will be regularly given to the boarding pupils after school hours. This is a long step in the right direction."

After the caution that what is read in the religious and secular journals about the action of the Japanese Department of Education and the operation of the new treaty should be taken with a grain of salt, the Bishop adds: "As for our Tokyo schools, there is more religion taught in them now than for ten years last past." Again, he says, in writing upon the same subject: "There is no reason for timidity or concealment," and further on he avers that he would have nothing to do with the matter unless we could have stated Christian instruction without concealment or subterfuge. In connection with this the Board adopted the following resolution:

That the Bishop and Standing Committee in Japan be requested to issue in the Japanese tongue a declaration that in continuing to conduct the schools under government license there is no compromise of our religion and no intention to discontinue Christian teaching out of school hours.

About the middle of November the Bishop of New York and the Rev. Percy S. Grant were spending a fortnight at Tokyo. The Bishop preached in the cathedral.

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Eighteen hundred dollars were appropriated for the purchase of a residence for the Rev. R. W. Andrews, the only missionary other than a French Priest in Mito, a city of 30,000 inhabitants, eighty miles east of Tokyo.

The Bishop of Cape Palmas represented a most pressing need for the rebuilding of St. Augustine's school-house near Monrovia. Besides being entirely too small, the old building is beyond repair. Thirteen hundred dollars, the amount named by the Bishop, was appropriated for the purpose from a special fund. The Rev. Paulus Moort, M.D., wrote that the congregation and vestry of Trinity Church, Monrovia (the stone walls of which recently fell in), had decided to put forth strenuous efforts to rebuild, so far as their resources will permit, after which they will send an appeal for more money to the Church, with the Bishop's endorsement. Meanwhile they have provided a temporary structure for continuing the services, so as to keep the congregation together.

—The Board appointed fifty-seven clergymen, laymen, and women as delegates from this Society to the general Missionary Conference which is to be held in the city of New York in April, 1900.

—Resolutions were unanimously passed recognizing the most faithful services of the Rev. Joshua Kimber, Associate Secretary, during the time that the Society has been without a General Secretary, and in the extra work devolving upon him in connection therewith, and granting him three months' leave of absence during the year at such time as he may desire to take the same, and the chairman and Treasurer were requested to convey the Board's action to Mr. Kimber.

—The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

—The officers were re-elected, as were also the Standing Committees, after the vacancies had been filled.

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### THIRD WORLD'S MISSIONARY CONFERENCE.

NEW YORK, APRIL 21ST—MAY 1ST, 1900.

THE Foreign Missionary Conference which will convene in Carnegie Hall, New York, on the twenty first of next April, will be the Third World's Conference on Foreign Missions ever held, and the first held on the American continent. It will remain in session for ten days, discussing the planting and development of the Christian religion among unevangelized peoples.

The century just closing has marked the greatest era of missionary expansion in the history of the Christian Church. A hundred years ago there were but fifteen societies in existence, engaged directly or indirectly in the work of Foreign Missions; to-day there are 300 societies carrying the Gospel of Christ to the very ends of the earth. Instead of a few scattered outposts, a whole army of workers are occupying the great strategic centres of the world, as well as opening up the dark continents.

In view of this century of unparalleled missionary activity, and the many and important questions growing out of the record of the past and the promise of the future, it is fitting that those to whom God has entrusted the work should marshall their forces, grasp the situation and move on to yet greater conquests for our Lord and King.

The coming conference promises to be the largest, the most instructive and, in view of the ever-widening doors of opportunity, the most important ever held. The friends of Christian missions on the other side of the Atlantic have most heartily

responded to the invitation of the American and Canadian Committee. Among those which have already appointed delegates are the London Missionary Society; British and Foreign Bible Society; Church Missionary Society; the Baptist, Presbyterian, Wesleyan and other organizations of England and Ireland, and the Established Free and United Churches of Scotland. The German societies will unite in sending a delegation, and the Dutch, Scandinavian and French will also be represented. (Among the many distinguished guests invited from abroad, may be mentioned the Archbishop of Canterbury; the Bishops of London, Calcutta and the Falkland Isles; the Earls of Aberdeen and Harrowby; Lords Kinniard and Overtoun; Dr. Warneck, of Germany, the missionary historian; the Rev. Francois Collard, the pioneer of the Zambesi; the Rev. R. Wardlaw Thompson, Secretary London Missionary Society, and missionaries from all parts of the world.) There were at the London Conference 1,759 delegates, and it is hoped that at least an equal number will be present in New York.

Thoughtful people in England and America are asking what is to be the practical result of such a conference. What is it expected to accomplish? In brief the ends aimed at may be classed under three heads:

1st. To turn to account the experience of the past for the improvement of the methods of missionary enterprise in the Foreign field.

2d. To utilize acquired experience for the improvement of methods for the Home management of Foreign missions.

3d. To seek the more *entire consecration of the Church of God*, in all its members, to the great work committed to it by the Lord.

That Foreign missionary work is to-day a recognized power in the development and building up of nations, no thoughtful person will deny. These "wider relations of missions" with reference to geography, commerce, diplomacy, science, and the relations of missions to governments, will be discussed by able men from England, Germany and the United States.

A glimpse of the proposed programme will show other important questions to be considered; the various kind of direct missionary work, such as evangelistic, educational, medical, and philanthropic, and kindred practical themes. The administrative problems, Home work for Foreign Missions, will be thoughtfully treated. Mission fields the world over will be surveyed and the century will be reviewed, showing the superintending providence of God and the effect of mission work on social progress and the peace of the world. In these days the need of unity and co-operation is felt to be of increased importance, the principles and application of comity and the division or readjustment of fields will be considered, and testimony given of its practical results.

During the last quarter of a century woman's work has come to the front. It will be presented and discussed along practically the same lines of the general work of missions, and by women whose records of service, either in the home boards and societies or as missionaries on the field, have made them authorities on the subject.

The wonderful missionary movements among the students and other young people which have also marked the close of this century, will be brought into prominence, in their significance and possibilities, as well as the responsibility of the Church and Missionary Societies toward them.

One of the most interesting features is the proposed Missionary Exhibit, which is to be a practical illustration of Foreign missionary work. "The object of the Exhibit is to convey through the eye some conception of the work of Foreign Mission Boards at home, together with their indirect fruitage; of the workers in the Foreign fields, their converts, and coadjutors; of their environment, work, problems, and successes. It is expected all Foreign missionary lands will be repre-

sented in this collection. Even if only approximately complete, it will present such evidences of the value of missions that scepticism as to their utility will be removed, in so far as material evidences can satisfy such scepticism."

While the immediate purpose of this exhibit is to render more complete and profitable the sessions of the conference, it is hoped that it may be made the foundation of an interdenominational missionary library and museum, centrally located in New York.

A prospectus has been issued in which the plans and purposes of the conference are more fully outlined, and with this prospectus has gone out an earnest call for prayer—"definite prayer, that this conference may be a permanent blessing to the whole Church." It is reported of the last London Conference, "There was one feature which cannot be described—the all-pervading sense of a spiritual influence which breathed a sacred calm over the meetings, the sense of the Divine Presence. It was evident that the Spirit of God reigned over the assembly. We were prepared to expect this from the larger amount of prayer that was made to God from all parts of the world for the outpouring of His Spirit upon the conference. We suppose that at no previous period of the history of the Church of God has prayer been so universally called forth for any Christian object of desire."

Everyone, then, who bears the name of Christian may realize that in these coming months there is something for him to do. In order that the greatest good may come from this conference, constant prayer should be made for it; prayer for the committees who are bearing the heavy burden of preparation; prayer for those who are to give addresses or write papers, and prayer for the delegates and visitors who are coming, that the power and blessing of God may rest upon them in all their deliberations and fit them and Christians everywhere for larger service and greater receptivity of the Spirit of the Master.

### THE CHURCH IN THE HAWAIIAN ISLANDS.

IN the parish paper published by the Church of the Epiphany, Chicago, the Rev. John Henry Hopkins, rector, the following letter, written by Mr. D. R. Brower upon Church work in the Hawaiian islands, is interesting. We reproduce it here for the benefit of our readers:

"I wrote about two years ago an account of the service of the Feast of the Transfiguration that it was my privilege to witness, in the city of Moscow, according to the glorious ritual of the Russian Church and in the most magnificent cathedral in the world. It was my good fortune to be present at services of the same festival this year and in another distant country, but in a cathedral much less pretentious and according to that Catholic ritual which every member of the Epiphany knows so well; this time in the tropics, in the city of Honolulu, the capital of those islands that have been so aptly called the 'Gems of the Pacific.' The Anglican mission was established here in 1862 by the Right Rev. T. M. Staley, Bishop of Honolulu, but the first knowledge the natives had of Christianity was given to them by Captain George Vancouver, a faithful member of the Church, in 1792, and the seed he then sowed brought forth such abundant fruit that in 1819 they destroyed their idols, tore down the sacred enclosures, and all public worship and sacrifices ceased, and they presented the strange spectacle of a nation without a religion, and unfortunately the Church was not there to care for them. The Congregationalists sent their missionaries there in 1820 and they easily led them into the Christian fold, but the kings were never quite satisfied and desired the services of the Church of England, and, at the earnest solicitation of King Kamehameha

IV., the Anglican mission was started. He gave an excellent site and promised a liberal support and still further showed his earnestness by translating the Book of Common Prayer into the Hawaiian language, and he and his successors in the royal line up to the deposed queen Liliuokalani, the last of the line, were communicants and liberal supporters of the Church.

"The site the king selected is in the centre of the city and ample in extent for the cathedral's purposes, for the sisters' school for girls, and the Chinese mission. The cathedral is early English Gothic and built of cut stone, is an imposing construction, finished only in part. Around about it are stately palm trees and the gorgeous panceana trees with their brilliant flowers in red, in white and in yellow, and many other of the marvellous products of vegetable tropical life.

"The best part of the day in the tropics is the early morning. The walk was only about three blocks to the cathedral, this done and we were within its walls. The simple yet dignified altar, the beautiful windows and graceful columns were a surprise to me, in far-away Hawaii, and yet in perfect harmony with the beauty without and the great service of the Holy Communion about to begin within. The celebrant was an English Priest, and his assistant was a Chinese Priest, the order of service just such as we are accustomed to in the Epiphany, except the Eucharistic lights. This combination of the Anglo-Saxon and the Asiatic at the altar was an object lesson of the universality of the truth and of the catholicity of our faith.

"I next attended the Chinese service in St. Peter's Chapel at 11 A.M. The chapel holds about 150 and was well filled; the men sat on one side the centre aisle and the women on the other; the Priest, the organist, the choir of boys without vestments and the congregation—all Chinese. The Chinese women do not wear bonnets in church, nor elsewhere; their hair is glossy black and was well decked with beautiful ornaments. Their babies were there also. One entertained himself by creeping up and down the aisle, and another by the vigorous use of his nursing-bottle. I thought it lovely to have them there; they did not disturb any one and without them there the mothers would have been deprived of the benefits of the service. Every person had a Chinese Book of Common Prayer and used it. The responses were hearty, and the singing was a surprise. I was of the opinion that the Chinese had no musical talent, but they certainly did render the familiar chants and hymns of the Church very well indeed. The Priest, Kong Yon Tet, was born in Hong Kong, but was educated in the Iolani school, the diocesan school for boys, and admitted to the Priesthood by the Bishop of Honolulu.

"At 3:30 P.M. I went again to the cathedral to attend a service in the Hawaiian language. It was conducted by a lay reader, a native, and a candidate for Holy Orders. The Hawaiian language has only twelve letters and its words have many vowels, making it quite musical. It was easy to follow the service, although without understanding a word.

"I think the reader will agree with me that it was an unique experience to hear the service of our beloved Church in three languages, by men of three nationalities, in one day. It was a striking demonstration of her perfect adaptability to the wants of all sorts and conditions of men, her capacity to draw all men into a universal brotherhood through Jesus Christ our Lord."

### MISSIONARIES AT WORK.

"MISSIONARIES at Work" is the title of a small book of 182 pages, published by the Church Missionary Society of England, a copy of which is presented by that society to each of its missionaries going forth to the field.

The little volume might well be called the "Missionary's *Vade Mecum*," as it

abounds with good common-sense suggestions and advice for daily use in the faithful discharge of the duties incumbent upon him in his holy work.

In the eighteen chapters which its contents comprise, various topics of special interest and value to the out-going missionary are taken up. The first chapter states the aim of the book and how it should be read. The second speaks of the voyage to the field of missionary labor, its perils and possibilities, the importance of witnessing for Christ and always preserving intact the integrity of the missionary's professional career. Chapter three deals with the highly important matters of climate and health, emphasizing certain facts in regard to both that cannot be neglected with impunity. Chapter four treats of the problems of domestic life in the mission field, *viz.*: household arrangements, cleanliness, need of privacy, furniture, management of native servants, etc. Chapter five continues the same subject, specifying certain regulations in regard to the character of the meals, the use of tinned provisions and stores, and a word to housekeepers. Chapter six presents a picture of the field in which the missionary finds himself, surrounded by an all-pervading atmosphere of evil that, in a greater or less extent, must bring direct spiritual testing and proving to the new missionary. Loyalty in doctrine and Churchmanship, etc., fill up chapter seven. Chapters eight and nine deal with the subject of relations with fellow-missionaries, inculcating the recognition of brotherhood, cordiality, Christian courtesy, considerateness and a warning in regard to first impressions. Most excellent is the advice here given touching the matter of social and educational distinctions within the mission circle, and also in respect to gossip and tale-bearing, to which the missionary is cautioned to be deaf, dumb and blind.

The importance of language study occupies chapter ten, and will furnish the missionary ample food for wholesome and profitable reflection. The succeeding four chapters deal with the practical work of the missionary among the people he is trying to elevate and Christianize—chapters that will bear close study and attention, as involving principles most essential and vital to the success of the work.

Marriage, from a missionary standpoint, in chapter fifteen, is skilfully treated, and most sound advice given for the guidance of the inexperienced. In all ports, in many mission stations, missionaries will be thrown into contact with those who, while foreigners like themselves, have come abroad in connection with military or civil or commercial work. Questions as to the nature and measure of intercourse with them are fully discussed in chapter sixteen, and will fitly occupy a considerable place in the thought and prayer of the new missionary.

In chapter seventeen the purpose of the furlough is stated, and the alternation of rest and labor. In the last chapter is given the keynote which is the great undertone of all the preceding chapters, and deals with the missionary's inner life —his own spiritual forces, which must in every case determine the measure of his fitness for the work.

Next to his Bible and Prayer Book, such a volume as we have here briefly reviewed should accompany every missionary to his field of labor.

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#### A VICEROY AND HIS REMARKABLE BOOK.

THE present viceroy of the central provinces of Hunan and Hupeh is one of the foremost men in China, not only in position, but also in force of character and intellectual and executive ability. He has done much in developing the resources of his two provinces and of the great city of Wuchang, where he has his official residence. He has built extensive iron works, cotton mills and other manufactories, which is a previously unheard of thing for a high Chinese official to do. He exercises an almost autocratic power in central China, and wields a great influence throughout the empire.

That influence will be increased by an original work which he has written, dealing with the present needs of China, and her attitude and position under her present conflict with the forces of Western civilization.

Chang Chih Tung, the official designation by which he is known, is the leader of that class of Chinese scholars and officials who are desirous of putting the new wine of modern progress into the old leathern bottles of the Confucian philosophy. He and they are as strongly opposed to the native systems of Buddhism and Taoism as they are to Christianity, indeed, even more so, and they go so far as to advocate the government seizure of the temples and lands of the two native superstitions, and devoting the proceeds to a government system of education modelled after Western methods, and to other needs of the empire.

He says that China possesses "several myriads" of Buddhist and Taoist monasteries with land attached to them. These have all been given for benevolent purposes and what he proposes to do with them is for a more useful and benevolent purpose than that to which they are now devoted.

The Chinese acknowledge the superiority of Christian nations in some intellectual pursuits and in material civilization, but they continue to uphold the ethics of Confucianism as superior to those of Christianity; but they manifest a very superficial knowledge of what Christian morality really is. They are justly indignant and outraged at the grasping policy of some so-called Christian nations, and especially at the methods recently adopted by France and Germany, of seizing large extents of territory, as well as securing a great money indemnity if any citizens of those countries are slain or maltreated, even though there are extenuating circumstances. And, then, there is Russia taking territory by the wholesale without any pretext whatever, except that "might makes right."

The viceroy in his book condemns, in the strongest manner, any outbreaks against, or any disregard of the rights of, foreigners, and especially Christian missionaries, and he says that some of the reports against the latter, circulated among the common people, and encouraged in some instances by the literati and officials, are as false as they are absurd, and every good citizen should condemn these reports and have nothing to do with the promoters of them.

This, he says, is the first duty of the hour, and the next is for the government to have a navy of at least fifty of the best modern war vessels and an army of not less than 300,000 well-equipped and well-drilled men to repel the aggressions of so-called Christian nations and prevent China's dismemberment.

Chang Chih Tung acknowledges the present weakness of China, and he says that it is owing, first, to rulers and people not having followed the old paths of the Confucian ethics and teaching, and to their having despised what was not Chinese; and he urges a greater study of the holy doctrines of the ancients and following the example of the illustrious sages of China, and says this must be accompanied by a judicious intercourse with the West, by study, travel and education; by the absorption of all that is good in American and European civilization, and the rejection of all the evil.

Not very long ago, a Chinese official who would write in this manner would speedily have been decapitated by orders from the central government, and this viceroy's book is an epoch-marking one as indicating the remarkable change in Chinese public sentiment.

The most important acknowledgment in the book is that Christianity is advancing and increasing in China; indeed, he goes so far as to say:

Just now Christianity is in the ascendant. Buddhism and Taoism are decadent; their influence cannot long hold its own. Buddhism has long since passed its meridian; Taoism has only demons, not gods.

This is very strong testimony to the growing influence of Christianity in this ancient and conservative empire, and it should encourage the followers of Christ to advance to still greater victories.

### MISSIONARY WEEK IN NEW YORK.

THE annual "Bishops' meeting," under the auspices of the Woman's Auxiliary, Diocese of New York, was held in the Church of the Heavenly Rest, Fifth Avenue and Forty-fifth Street, beginning on Monday, December 4th, and continuing throughout the week. The meeting opened with a quiet day, conducted in the absence of the Bishop of the diocese, by the Right Rev. Dr. Hare, Bishop of South Dakota. The service began at 10:30 o'clock, with the office of the Holy Communion, the rector of the church, the Rev. D. Parker Morgan, D.D., being the celebrant, the Rev. John Williams assisting. Bishop Hare delivered the address, based upon the words of our Lord recorded in St. John xiv., 15:

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; ye know Him: for He dwelleth with you, and shall be in you."

The Bishop dwelt more particularly upon the need of infusing into the service spirit above the ordinary—an extraordinary spirit—such as would grasp the idea of that special office of the work of the Divine Spirit of God as a Comforter by advocating the cause of the child of God in the acts of ceaseless intercessions before the throne of God.

At the approach of noon, the Bishop called the congregation to silent prayer, while the Missions House chimes rang out their sweet notes, announcing that the hour had arrived for prayers for missions, which were then offered by the Bishop.

At the afternoon session, 2:30 o'clock, the Litany was read by the Rev. Dr. Morgan, followed by another address by Bishop Hare. At 3:30 o'clock, Evening Prayer was said, and a final address delivered by the Bishop.

#### DOMESTIC MISSIONS.

The morning session on Tuesday was under the auspices of the Committee on Domestic Missions, Woman's Auxiliary. The Rev. W. H. Vibbert, D.D., vicar of Trinity Chapel, New York city, presided. The service was aided by the Rev. Dr. Morgan, after which the Rev. Dr. Vibbert introduced the first speaker, the Rev. Welles Mortimer Partridge, of Alaska.

After touching briefly upon the climatic conditions of Alaska, Mr. Partridge recounted the work of the several stations that are now in operation under Bishop Rowe—Sitka, Juneau, Douglas Island, Skaguay, and other places. Among the evidences of advancing work, Mr. Partridge spoke of the new stone church, St. Peter's-by-the-Sea, now in the process of erection at Sitka, and of the noble work being carried on in the hospital at Skaguay. He also cited several instances of a pathetic nature, showing how the Church was responding to the spiritual needs of the people of those far-off regions, and awakening an interest among the Indians and whites in the things eternal.

After the singing of a hymn, the next speaker introduced was the Right Rev. Dr. Moreland, Bishop of Sacramento. He dwelt upon the pathetic cry of the broken hearts of men without God and without hope, and the urgent necessity of going to these our fellow-men, to tell of the Father in Heaven who cares for them and loves them. This is not alone the work of Bishops and Priests, but of every Christian, whose duty it is to strive to make some one else a Christian. Referring to the Church work in his own district, the Bishop said that it is the least known in the American Church. While Eastern people receive wealth from the mines of California, they seem to have no sense of responsibility to minister to the needs of those who help them to create it. The Bishop strongly emphasized the possibilities of the Church in northern California, and urged the co-operation and encouragement of Eastern Churchpeople to do all in their power to help the Church in California to realize these possibilities.

The next speaker was the Rev. Ellis Bishop, of Salt Lake City, Utah, who referred to the increase of the Mormons in his state, many of whom inherited their faith from birth, but others became so because the Church had not done her duty. The present population represented seventy-five per cent. of Mormons, and only twenty five per cent. of "Gentiles." The Mormon teaching, he said, was absolutely contrary to the teaching of Christianity. Mormon religious teachers endeavored to ingratiate themselves into the favor of the "Gentiles" by talking of God, repentance and faith, but meant entirely different things; that is, God in the Mormon idea is absolutely anthropomorphic; indeed, Adam was god, and all men have the seed of Godhead in them. Hence the necessity of the Church carrying to these people the pure faith of the Gospel. This established, polygamy and other evils would vanish.

The Rev. Arthur S. Lloyd, D.D., General Secretary of the Board of Managers, was introduced at the close of the Bishop's remarks, who, in a few well-chosen words, spoke of his gladness at being able to be present at that service, and expressed the hope that the words to which he had listened from the speakers that morning might, by the blessing of God, bring forth abundant fruit, and aid in enthusing in a larger degree than has heretofore been attained, the missionary spirit throughout the entire Church.

#### THE CHURCH PERIODICAL CLUB.

The Tuesday afternoon session was held at 2:30 o'clock. The Rev. Henry Lubeck, LL.D., presided. The Rev. Dr. Morgan opened the session with the Creed and a few appropriate collects.

Dr. Lubeck then delivered a most eloquent address upon the work and needs of the Church Periodical Club, showing that in the distribution of literature by it, an immense amount of real good was being accomplished—entertainment of a high order was being furnished to men in distant places, who were deprived of literature and other means of an intellectual order. Then, again, through the ministries of that club a personal contact was established that brought these recipients of their gifts into touch with the givers and thus formed a bond of union that had its influence for great good.

The next speaker, the Rev. R. Lewis Paddock, said that the students of our country held the key to the solution of the problem of the missionary work of the Church. Missions meant an interest in every human being, and the spread of mission literature would show this to be the fact. The Church Periodical Club was doing a noble work in that it was spreading the missionary idea.

Archdeacon Spurr, of West Virginia, closed the meeting with a most stirring recital of his prison work, and of how convicts had been led into newness of life through the books sent to him by the Church Periodical Club.

Bishop Hare said the closing prayers, and dismissed the congregation with the Benediction.

#### OUR DUTY TO MISSIONS.

At the Tuesday evening service, held at eight o'clock, Bishop Hare presided, and an address by the Rev. Herman L. Duhring, D.D., was delivered upon the subject of "Our Duty to Missions," which was followed by a general conference with questions and answers. The address was an able presentation, in a most practical form, of the duty incumbent upon all who call and profess themselves Christians to help forward the work of missions.

#### HOME MISSIONS TO COLORED PEOPLE.

Church work among the Colored people under the auspices of St. Augustine's League, Woman's Auxiliary, was the theme that occupied the morning session on Wednesday. The Rev. J. Lewis Parks, S.T.D., rector of Calvary Church, New York, presided. A short office of prayer was said, after which an address of welcome was made by Dr. Parks, which was full of wisdom.

The Rev. Henry L. Phillips, of Philadelphia, spoke upon the subject: "The Parish System and its Mode of Application and Development in Church Work among the Colored People." He said that the duty of archdeacons was to see that men who engaged in Christian work should be trained men, and that in the mode of conducting parish work the vestries should be composed of one-third White and one-third Colored, all of whom should be men of the highest Christian type.

The next speaker, the Rev. Scott Wood, of Southern Virginia, spoke upon the importance of the industrial feature in the education of the Colored people generally, in which he showed the fitness of his race to learn the trades, and that next to giving the Negro a high moral education, he should be taught those great industrial pursuits in which the vast majority of the people of this country and all countries were engaged.

At noon there was a short service of prayer for missions.

The Rev. Colin S. Bassett, warden of Hoffman Hall, Tennessee, then addressed the congregation upon "How to provide the means of acquiring full grammatical and Literary Education for Intelligent Colored people," under the auspices of the Church, with the object of fitting them for their future position in life, whatever that might be.

The Rev. W. V. Tunnell, warden of King Hall, Washington, D.C., spoke in defence of the maintenance of the standard of higher education for Colored candidates for Holy Orders, requirements for White and Colored candidates being the same.

The Rev. Dr. Lloyd, General Secretary, in a few pertinent words closed the morning's session, urging upon all those present co-operation in the Church's efforts in behalf of the Colored race and a realizing sense of their own responsibility to the urgent appeals that had been made in their hearing.

One of the interesting features of this service was the presence in the chancel of the surpliced Colored choir of St. Philip's Church. During the offertory, Mr. Burleigh, baritone in St. George's choir, sang a solo, "There is a green hill far away." The offerings were made for the work of St. Augustine's League.

#### CHILDREN'S AND YOUNG PEOPLE'S WORK FOR MISSIONS.

This was the subject of the Wednesday afternoon session, under the auspices of the Junior department Woman's Auxiliary. The Rev. D. Parker Morgan, rector of the Church of the Heavenly Rest, presided, and, after a brief service of prayer, spoke feelingly of the great pleasure it afforded him to place his church at the disposal of the Woman's Auxiliary for these missionary meetings. He alluded to the young people who were to take the places of those who were aged, and dwelt upon the necessity of educating the young in the Church's ways, and especially in its missionary work.

In the absence of the Right Rev. Dr. Talbot, the appointed speaker for this meeting, the Right Rev. Dr. Worthington read a paper forwarded by Bishop Talbot, containing valuable suggestions as to how to interest the Woman's Auxiliary in its Junior department.

The Right Rev. Dr. Wells, of Spokane, followed the reading of this paper with a few apt words along the lines of the previous speaker:

It is the duty of the Woman's Auxiliary to educate the children, and in this way incite them toward doing something for the support of the clergy who are working in the mission fields, or for maintenance of the schools and the hospital work in the missionary districts. The Junior Auxiliary could help very materially in these ways, and thus become factors in the missionary work of the Church.

A conference was held in the choir-room after the close of the service, presided over by Mrs. Henry Mottet, the subject being "The Practical Methods of the Junior Work."

#### THE PHILIPPINES.

At eight o'clock, Wednesday evening, a Missionary Rally was held in the church under the auspices of the Brotherhood of St. Andrew. The Right Rev. Dr. Moreland, of Sacramento, presided and delivered a brief address upon the practical work which the Brotherhood had taken up and the good which it had accomplished.

Sergeant John H. Peyton followed with a stirring address upon his personal experience in the Philippines. He spoke of the beauty of the islands, of the climate, of the people, and of their customs and habits. For many centuries, he added, these people had been oppressed, imposed upon, and cruelly treated by both the ecclesiastical and civil powers, yet this could be said for the Church of Rome, that evidences of religion were to be found in every town and village; each had its church or chapel, and the people on the whole were a moral race. Their religion had been a blessing to them.

In regard to the American soldiers Mr. Peyton paid them a glowing tribute, and wanted to deny the newspaper reports attributed to him some time ago. In the eight-

teen months he spent in those islands he saw among the soldiers splendid young men representatives of the best families—university men—doctors, lawyers, and ministers. Yet, on the other hand, there were many, too, from the slums.

To-day there are in the field four clergymen of the Church and two laymen working for the eternal interests of the people.

At the close of his interesting remarks a general conference followed, with questions and answers.

#### MISSIONS TO CUBA AND BRAZIL.

A large congregation assembled in the church on Thursday morning in the interests of missions to Cuba and Brazil. The meeting was held under the auspices of the American Church Missionary Society, the Right Rev. Dr. Whitaker, of Pennsylvania, presiding. In his opening remarks the Bishop alluded to the missionary exhibit in the basement of the church as an evidence of the interest which the missionary work of the Church had aroused in the hearts and minds of the women; and he expressed the hope that the result of that display would deepen the missionary interest.

In regard to the work in Brazil and Cuba, which is being carried on by the Church, the Bishop spoke in glowing terms. He said that in Brazil the work was full of hope, and that the Church did a wise thing in consecrating a Bishop for that field and sending him there. In Cuba the people were more ready to welcome the Episcopal Church than any other religious body. The country was Roman Catholic, but the type of Christianity which that Church had taught them was repulsive, and therefore the people, or the majority of them, stood ready to welcome the ministrations of a purer Church. As an evidence of this, the Bishop cited the fact that during the late war, while every Protestant minister was driven from his post and out of the country, the Rev. Pedro Duarte was permitted to remain in Havana and continue his work. The people have the greatest respect for him, as well as for the other representatives of this Church in Cuba.

The Right Rev. Dr. Doane, Bishop of the Diocese of Albany, next spoke in most eloquent terms of the Church's duty in regard to Brazil and Cuba.

He was glad that the idea that our branch of the Church Catholic should not enter a field occupied by the Romanists had vanished, and that we had come to realize that it was our solemn obligation to carry the Gospel in its purity wherever there was a need.

The hour of noon having arrived, a short service for prayers for missions was said, Bishop Whitaker officiating.

The Rev. J. Thompson Cole, a former missionary to Japan, and at one time Secretary of the American Church Missionary Society, was the next speaker.

Mr. Cole dwelt particularly upon the work in Brazil, the consecration of its Bishop and the progress that had been achieved in the ten years in which the work had been going on. The Prayer Book in its entirety had been translated in the language of the natives, seven or eight congregations had been organized, three Brazilians had been ordained, and the work of the Church fully begun in that field. There are to-day four ordained missionaries and two ladies actively engaged in the work. He asked for \$15,000 per annum for the support of that mission.

The General Secretary, the Rev. Dr. W. Dudley Powers, spoke particularly of Cuba and of the providence of God that had opened the way in that sorely oppressed country for the work of our own Church. As to the question how the means were to be furnished, he emphasized the principle of self-sacrifice as the only sure medium. The lesson of Calvary must be learned. Accomplishment is marked by sacrifice and sacrifice by accomplishment. All giving, therefore, must be in the spirit of sacrifice.

After the offertory, the service was closed by Bishop Whitaker with prayer and benediction.

#### INDIAN MISSIONS.

At three o'clock on the afternoon of Thursday the church was crowded with friends interested in Indian missions. The service was held under the auspices of the Niobrara League of the Woman's Auxiliary. The Rev. Dr. Niles, of Sing Sing, read the opening prayers. The Right Rev. Dr. Hare presided, and was the first appointed speaker on the order of service.

In the course of his remarks he said that thirty years ago but ten pages would cover

the report of his work in South Dakota, but it now required something like thirty. In these years much had been accomplished. In the Indian field of South Dakota there were at work six white and fifteen Indian clergymen, about fifty licensed lay assistants, known as helpers and catechists, and 10,000 baptized persons connected with the mission out of a total Indian population of about 25,000. Services of the Church are being held regularly every Sunday at about eighty different points. Over 6,000 Indians have been confirmed and there are to-day 3,200 communicants. Of the forty churches and chapels erected, thirty-five were built through the instrumentality of the Niobrara League. Every year this League raises the sum of \$7,500 for this work, \$4,500 of which is paid into the treasury of the Board of Missions, and the balance is made up of "specials." There are four Indian schools, having 206 pupils under instruction.

The Bishop also referred to the industrial work inaugurated by Miss Carter, and which had become well known throughout the Church.

After the Bishop's address a dozen Indian chorister boys entered the chancel and sang a hymn in their own native tongue. At the conclusion of this interesting feature, Mr. Herbert Welsh, of Philadelphia, addressed the congregation.

He said that Christ came not to do His own will, but the will of Him who sent Him. This principle is dominant in the true missionary spirit. "Seventeen years ago I was brought into contact with the Indian work, and I have never forgotten the impressions that were made upon my mind when I visited the Sioux country—the wrongs of the Indians and the power of the Gospel of Jesus Christ." Mr. Welsh then in a most pathetic and eloquent manner narrated his personal experience in connection with his travels in the Sioux country, visiting the Indian agencies, camps and schools, and noting the evidences of the power of the Gospel. As a concrete example of this he spoke especially of the Rev. Luke Walker, the Rev. Amos Ross, and the Rev. Dallas Shaw, Indian clergymen whose lives and characters were a vivid proof that the Christian character is a reality. He referred in closing to the destruction by fire of Mr. Walker's little church, and said that the sum of \$500 would be needed to replace it. Already \$300 of this sum had been raised by the Indians themselves.

The last speaker on the programme was the Hon. Hamilton W. Mabie, who emphasized the fact that every opportunity has two sides—advance and responsibility. When God sends a thinker into the world he cannot leave things alone. He cannot remain in one place. He must reach out to other things, in a word—expand. The same is true when man is truly inspired of God. He feels that he must go forth and do for others. He measures his responsibility by his opportunity. It is in this way that the missionary enterprise becomes the highest expression of civilization.

#### ALASKA.

At eight o'clock on Thursday evening the church was again filled with an attentive congregation to listen to the Rev. George Francis Nelson, D.D., who delivered an address based upon the impressions received on a recent visit to Alaska. At the close of the address there followed a general conference with questions and answers.

#### FOREIGN MISSIONS.

Probably the most interesting of all the meetings was that held on Friday morning in the interests of Foreign Missions, under the auspices of the Committee on Work for Foreign Missions, Woman's Auxiliary. The Rev. Dr. Parker Morgan presided. The service was opened by the Rev. Joshua Kimber, Associate Secretary of the Board of Managers, with the usual brief form of prayer.

With a few preliminary remarks expressive of gratitude for the exceptionally fine weather that God had given for the missionary week, and dwelling for a few moments upon the great lesson of privilege and responsibility, the Rev. Dr. Morgan introduced the first speaker appointed for the day, the Rev. Edward Abbott, D.D., of Cambridge, Massachusetts, who had recently returned from a visit to the far East.

Dr. Abbott chose for his special theme Japan. In the early spring of the year 1898, he visited that country, not for the purpose of studying or observing the beautiful scenery of the island empire, nor its people, nor its arts, but the Japan of Christian undertaking, the episcopate, churches, mission chapels, schools, etc. His was a purely missionary

journey, in which he travelled some 1,500 miles, from Nagasaki to Nico, visiting the various mission stations *en route*, participating in over thirty services, in as many congregations. Speaking of the Japanese in particular, Dr. Abbott said:

"If you will take California and shift its position, cut it into four islands, and fill them with 40,000,000 of people, invest them with the older Asiatic type of religions, cultivate their artistic tastes, divest them of religious faith, and bring them into step with modern life, then you will have a vague idea of the Japanese type. These people have taken a great bound; their development of scientific attainment is wonderful, so indeed is their commercial enterprise and their adaptation of Western ideas to modern thought. These are the points that mark the progress of this race. By the new treaty that went into effect July 17th, 1899, the old barriers that stood in the way of Japan's progress and development have been pushed aside, and she now stands politically on the same level as the nations of Christendom. Heretofore restricted in the rights and privileges afforded to the foreigner, the whole country is now open to all the world, with rights and privileges the same as afforded in Germany, England, France and America. Her system of education is modelled after that of the German and American. It is indeed a perfect system. One of the wonderful sights I saw in Tokyo were the children flocking to the public schools. Again there is in Japan a passion for the English language. It is a marked feature of the present time and a pregnant idea of the growth and development of Western ideas, of the currency of the political, civil and religious life of the Japanese. Wherever you go you will see upon the signs posted in the railway stations the names of the towns and villages, or the notices and other information, written in the English language as well as in the Japanese. English is the coming language. It is taught in all the schools. In Tokyo there is one school of 800 young men entirely given to study of the English tongue, and where the students labor from eight in the morning until ten o'clock in the evening. At Nara there is a similar school of over 100 students. Even the policemen attend the lectures in order to test their comprehension of the English tongue. In ten years there will be a great change in the language of Japan. The Japanese mind is on the go, alive and active, and will not rest short of the highest attainment."

"We come now to the important question: What has been accomplished by Christian missions in this unique land? In 1859 the first missionaries to enter Japan were the Rev. John Liggins and the Rev. C. M. Williams, who in 1866 was consecrated Bishop of China and Japan, and in 1874 made Japan his exclusive jurisdiction, retiring in 1889. Soon after English Bishops entered Japan, and other religious bodies sent their representatives. As a result of all this work there are in Japan to-day over 125,000 Christian converts. Of this number two-fifths are Roman Catholics, one-fifth Greek Catholics, and one-half of another fifth Anglicans, and one-fifth are Presbyterians and Congregationalists. Whatever may be the situation in China, which is far different from Japan, the Priests of the Roman Church are esteemed for their zeal and earnestness."

"The Churchmen represent the English and American Episcopalians, who together comprise what is called the Japan Holy Catholic Church. It is perfectly organized, having its own constitution, canons, parishes and clergy, but administered by the American and English Bishops, who make up the House of Bishops, the clergy and laymen the House of Deputies. The Church as thus consolidated is not a mission in the common acceptation of that name, but an independent Japanese Church. It needs, however, and will need for some time to come, the fostering care of the older Church."

"Thus for missionary purposes, the Empire of Japan is divided into six dioceses, administered by the Bishops of the Anglican Communion. In Tokyo alone there are seventy-five Christian churches, and 175 places where the Gospel is preached."

"The public-school question is at present in a critical state, as no religious instruction is allowed to be given in these schools. With this view of the question, Dr. Abbott expressed himself as being in sympathy. Something ought to be done by the American Church, however, to provide for the education of the children of the missionaries in Japan and China. This is getting to be a serious question, and must sooner or later demand the attention of the Church."

The address of Dr. Abbott was listened to with marked attention, and was considered by those present as one of the ablest and most eloquent of the addresses delivered at these meetings.

The Rev. James Addison Ingle, of Hankow, China, was the next speaker on the programme. He spoke particularly of the methods employed in the missionary work in and about Hankow. The old method of preaching in street chapels has been abandoned because it had proved to be unsatisfactory in its results. The Rev. Mr. Locke, now retired,

conceived the idea of the guest-room, which was afterward taken up and carried forward by the Rev. Mr. Ingle. The idea is this: A Chinese house is rented, the lower front room of which is set aside for what is called the guest-room. In the centre of the room is a square table, on each side of which is a chair. A line of chairs is placed along the sides of the wall with small tables where tea is served. A sign is hung outside of the building announcing that the place is a preaching chapel. The Chinese wondered at the bravery of the missionary who dared to hang out his sign. The visitor enters and is at once given the seat of honor. The missionary, according to the custom of the country, then asks him questions of a personal character relating to himself, his family and private affairs, and then when interested instruction in the teachings of Christianity is given while he is sipping his cup of tea. When he departs he has some idea of the Christian religion. The missionary follows up the instruction by personal calls at his home and he is asked to become a Christian. If he consents he is made an inquirer and is put under instruction for eighteen months upon the Ten Commandments. At the expiration of this time he becomes a catechumen, and is given the creed for study. In the chapel the Christians occupy the front seats, the catechumens the middle seats, and the inquirers the rear. The preparation of candidates for Holy Baptism is rigid. At the end of the year they are expected to bring their wives and children (if they have any) to the services of the chapel. In spite of the best of care and labor, some of the baptized fall away, but an example is always made of such, and the discipline severe. If penitent they are received back after expressing publicly their error and their sorrow for having committed sin. The vital part of the work is to punish sin. During the past year about 244 persons have been baptized.

At the close of Mr. Ingle's most interesting address, the Rev. Mr. Curren was introduced, who gave a brief account of his experience while a missionary at Cape Town, Africa. The Rev. Joshua Kimber followed, who referred, in a few telling words, to the educational work in Africa, and to the great need of establishing in that mission schools of a technical character.

These, he said, are needed in order to give the youths now connected with the mission a knowledge of some trade, so that when they go out from the school and away from its Christian influence, and return to their people, they may find occupation that will provide them a support and thus save them from a life of idleness, which would tend to undo all the good they had attained while at the mission-school. Part of a letter from Miss Higgins was read, in which this need was stated, and the Associate Secretary expressed the hope that this would in some way be supplied through special contributions for that purpose.

#### MISSIONS IN MEXICO.

At 2:30 o'clock on Friday afternoon the church was again filled with an attentive congregation, gathered together in the interests of the mission in Mexico. The Rev. George Williamson Smith, D.D., president of Trinity College, Hartford, presided.

In his introductory remarks, he expressed himself as being encouraged at the present state of affairs in Mexico touching the work of the Church. The idea that a country is Roman Catholic and therefore should not be entered by our Church for missionary work, he thanked God, had long since been abandoned, and that a nobler thought had taken its place—that of recognizing the Romanists as of the same household of faith, but who had fallen away, and needed purifying. This Church of ours, having preserved the integrity of the faith as once delivered to the saints, stands in a position to-day to go into these fields occupied by the Roman Church, and to proclaim the soundness of the faith. This is what our Church attempted to do in placing a Bishop in Mexico.

At the close of his remarks, President Smith introduced the first speaker on the programme, the Rev. E. Atherton Lyon, rector of Christ Church, Yonkers.

The speaker referred to the fact that no mission field has a larger claim upon the Church than that of Mexico. Though Roman Catholic, there was a field there as interesting and that required as much missionary work as any field in Japan, China, or Africa. The speaker made a distinction between papacy and catholicism, and showed that while the one was degrading and corrupting, the other was uplifting and apostolic. Some statistics

## EDITORIAL.

were given showing what was being done by our own Church in Mexico and how that the work was progressing.

Mr. Paul Shimmon was the next speaker. He told of Assyria, of its ancient Apostolic Church, its early successes, and subsequent trials and persecutions. In its present condition there were about 200,000 Christians, six or seven Bishops, with a liturgy similar to that of the English Church. Many of their church buildings had gone to ruin and the greatest poverty prevailed. The Archbishop of Canterbury had already taken a great interest in this work.

## CHINA.

At eight o'clock Friday evening there was another Missionary Rally under the auspices of the Brotherhood of St. Andrew, at which the Rev. Edward Abbott, D.D., delivered a most eloquent address upon China, touching on topics of especial interest relating to the civil and political interests of the country, and of the missionary work that was being carried on there under Bishop Graves.

A general conference followed, with questions and answers.

## DIOCESAN MISSIONS.

Under the auspices of the Diocesan Board of Missions, the meeting for Saturday morning was held in the interests of the missions of the diocese. The venerable W. R. Thomas, D.D., presided, the Rev. Dr. Morgan reciting the Creed and a few appropriate collects.

Archdeacon Thomas, in his opening address, reviewed the work that is being carried on in the five archdeaconries, and pleaded for increased interest in the missions of the diocese.

The Rev. Thomas Stephens, of Spring Valley, New York, next spoke upon the missionary work in Rockland county, and was followed by the Rev. Frederick Smith, of Pleasant Valley, who gave an account of his own labors in that field.

The Rev. Dr. Greer, the final speaker, referred in a few well chosen words to the true missionary idea, which was the consciousness of the fact that the missionary was one who was sent by God to do His work in the world.

In closing these missionary services of the week, the Rev. Dr. Morgan took occasion to express his gratitude to God for the blessings that he felt would flow from the meetings. He also took occasion to say that it was especially gratifying to him to know that the Church of the Heavenly Rest was the first church in this city to welcome the new General Secretary, of whom he said he was "a man worth while waiting for." The service was closed by the Archdeacon of Orange.

## MISSIONARY ADDRESSES TO CHILDREN.

In the afternoon of Saturday, at two o'clock, in the Chapel of the Heavenly Rest, there was given to the children a stereopticon exhibition, with addresses upon Africa, China and Japan.

During the entire week a missionary exhibit was held in the basement of the church. The various courts represented the mission work at home and abroad, and attracted large crowds daily. This feature obtained wide notice and commendation in the daily press. It is more particularly dwelt upon in the Woman's Auxiliary department of this number.

EDWIN B. RICE.

## WITH OUR CORRESPONDENTS.

## A REMARKABLE AND TOUCHING INCIDENT.

THE Bishop of Kansas contributes the following:

The Rev. David Brooks, our missionary at Dwight, Kansas, has just had the sad pleasure of ministering to his old captain, Brevet-Colonel Hobart D. Mann, of Eureka, in his last moments. It appears that these two Civil War veterans were thinking of one another at the same time. Each had the impression that the other was living in Kansas. They both began to inquire, and, in a short time, located one another. While a letter was being dispatched from the home of the captain to

the missionary, the latter was on his way to Eureka to meet him for the first time in thirty-six years. Mr. Brooks found his old captain very sick. The missionary approached with the words: "Captain, it looks as though we will soon have to make our last report to headquarters." "Yes," the captain answered, reaching out his hand. For several days Mr. Brooks ministered to him in spiritual things, and was permitted to know that he had done him good. The Rev. David Brooks and Captain Mann enlisted in the same company from Rochester, New York. They had been together in seventy engagements with the enemy. Of the 135 men who had enlisted, there were only twenty-two left to be mustered out at the end of three years. Only two of them had escaped wounds, and Mr. Brooks was one of these. How remarkable that out of the small remnant of that New York company two should be living so near one another in Kansas and not know it until God wanted the missionary to guide and help this captain of the Civil War in his last battle to find the peace that passeth all understanding.

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#### A LAYMAN'S OBSERVATIONS IN NORTH DAKOTA.

A COMMUNICANT in North Dakota writes as follows:

Bishop Edsall came to the state at a most opportune time; he came well equipped by natural and cultivated habits and tastes. He is a man of earnest and sincere piety; is most readily accessible by, and to, all classes. No one meets him for the first time but goes away with the resolution of cultivating his acquaintance, and takes every opportunity of meeting him again. He held his first service at Fargo on the 4th of February last, and I was present and saw the deep and abiding impression made on the large congregation there, and have seen this repeated in many other places, and been led on business trips to other places where he has been, and been told, by scores of leading men in all ranks—men I know well—men with whom I have sat in political conventions, words of the highest commendation. The Bishop has visited all parts of his field, has planned his work with singular intelligence and adaptedness, and has been successful in the choice of men brought into the work. His business habits are singularly methodical—no outlay is undertaken without carefully counting the resources, and this itself has inspired very great confidence in the man, and future embarrassments and disappointments in this line will not occur. The steady growth of the state in population, notably in the past ten years, has brought into it a most intelligent body of people. Never in any Eastern state, where I lived until my forty-ninth year, have I seen more intelligent faces—faces that indicated the very best elements of character—than I have looked into as I sat either as presiding officer or member of conventions, political, educational, or association of any kind, in North Dakota. This applies with singular force to the two generations below the one I am in, that are met in the normal schools and in the various associations connected with churches not of our communion, and it is remarkable, as well as gratifying, to find, as I do in mingling with them, an earnest desire to become acquainted with the liturgy and worship of the Episcopal Church. Therefore it is that I say above that Bishop Edsall has come to the state at a most opportune time."

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#### NEW METHODS IN OLD CONNECTICUT.

THE proposition made by the Board of Managers last spring to appoint representatives to visit the several diocesan conventions and present the cause of missions has within it, if acted upon, great power for good and is bound to bring about just what was intended, namely, a closer relation between the dioceses, on the one hand, and the general missionary work of the Church, which is its greatest work, on the other.

I do not know what has been done in other dioceses, and therefore I cannot speak for them. In Connecticut, however, this action of the Board was followed, in June, by an address by the Bishop of Albany, that great champion of missions, before the diocesan convention. This gave at once an added emphasis to the cause throughout the diocese, inasmuch as at the time delegates from nearly every parish were present, some of whom, at least, must have been aroused to a fuller sense of their individual duty. But this action meant much more than this, for it led immediately to the appointment of a committee of eight, four clergymen and four laymen, by the convention, in its corporate capacity, representing and standing for the diocese. The Board of Managers spoke, the diocese responded! Of course, it is always easy to appoint committees, and frequently matters referred to them die there, sometimes by intention, sometimes by inaction. In this particular case, however, there was no such intention and there has been no inaction. The committee, in the first place, was not only representative in its make-up, but in locality, and each of the six archdeaconries of the diocese has its man or men upon it. Some of them were selected because of their well-known interest in the work; others, no less capable, who previously may not have manifested so active and zealous an interest perhaps in this particular field, but who hereafter must, by virtue of their appointment and its responsibility, be enlisted in the cause.

What followed the appointment of this particular committee? A meeting in November, at which every member was present or satisfactorily accounted for, and where an energetic policy was outlined, which is now being pursued. This involves addresses by several men, in all sections of the diocese. Already the Bishop of Albany has spoken in New Haven, and the Rev. Dr. Abbot, of Cambridge, who gave those admirable addresses in St. Louis, has entered upon the campaign of education, and spoken in Hartford, Middletown, Bridgeport, Norwich and New Haven. Other addresses of a similar nature are being arranged for Lent.

In addition to these addresses, it is proposed to have missionary sermons preached throughout the diocese during the Epiphany season, clergymen exchanging with their fellows in the furtherance of the plan.

It is also proposed to distribute to the parishes and people such publications of the Board as shall be designed for general use.

This is not all that this committee of which I have spoken has done or is to do. Thus far, the methods suggested involve the co-operation of clergymen and laymen. But the laymen propose to do something by themselves, in order that they may share in the important work in which this Church must ever indulge, if she is to grow and develop as she should; they are going to hold a series of missionary meetings throughout the diocese—meetings conducted by laymen for laymen, where their watchwords will be, "Men for Missions"; they hope to disprove the charge so often made against them, whether justly or not, I need not say, that they are not concerned in missions, but leave that branch of the Church's life and work to women and children. This series of meetings is to be given under the auspices of the Church Club of the diocese, but is not to be confined to it. Good speakers, laymen, whether in the club or not, are to speak to laymen, whether in the club or not. This course of meetings will be opened, unless their plans fail, by an address on missions at a special meeting of the club by a layman, who, by his position and knowledge, is well qualified to present the subject. A sort of preparatory address, you will see, at which the club, which in Connecticut is composed entirely of laymen, will show first that, however enjoyable and inviting a dinner may be, it is not an essential, and, second, that the members of the club can, as laymen, do something to advance the Church, not only in their own individual lives, but in the elevation and salvation of others. To this meeting, also, other laymen, not members of the club, will be invited.

So much of the plan: Its success depends largely upon the response which the people of the Church, and especially her laymen, give to it. That response must be free, loyal, hearty. Very likely it has been duplicated in other dioceses, and in some respects improved upon. I think it would be well for the Board of Managers to tell—or at least suggest to—the dioceses how this closer relation between them can be established and maintained, and it would also be well for the dioceses to exchange their ideas as to ways and methods.

All this means work; patient, hard work, with many obstacles and discouragements. But every path which leads to success is thorny, and this one cannot be otherwise.

The ends we aim at are: (1) To spread information. (2) To arouse interest. (3) To deepen faith. (4) To renew or awaken zeal. (5) To promote the cause of the whole Church everywhere and extend His Kingdom. (6) Shall I say it? Yes, why not, for, although it is not and should not be the primary object, it nevertheless follows if the others that I have enumerated exist—to increase the offerings of the Church for her missionary work.

Surely if these things shall come to pass, or even a small number of them, or even yet if they shall be impressed upon a few more hearts and minds only than now, the efforts of the Board will not have been in vain, the interest in missions will have been increased and the relation between the Board and the dioceses will have been made closer.

BURTON MANSFIELD.

### IN THE EVENT OF THE PARTITION OF CHINA, WHAT WILL BE THE EFFECT UPON CHRISTIAN MISSIONS? \*

If there shall be a partition of China each of several European nations will have a large piece of territory. These nations have already served notice of their intentions.

Russia has seized Port Arthur, a peninsula shooting south into the entrance of the gulf in whose western reach lies the harbor of Peking, and mounted upon it seventy guns.

Eighty miles to the south-east, on a promontory, at Wei-hai-wei, the British have run up their flag.

About forty miles further south the Germans are in occupation of Kiao-chau, also a seaport.

From these vantage points, all near the capital of the empire, and commanding the approaches to it by sea, representatives of the three leading nations of Europe are memorializing the Imperial government with offers of assistance, plans for reforms, and requests for special privileges.

The country that took the initiative is Russia. Soon after the late disastrous war that China waged with Japan, Russia lent to China a large sum of money. In return for that favor, and with the hope of further assistance, military as well as financial, China conceded to Russia privileges in Manchuria that amounted to practical control of that large outlying province, and also the right to run the Siberian railway through Chinese territory to the sea. That railway has its western end at St. Petersburg, and the concession gave Russia an enormous advantage over other nations.

The granting of these concessions furnished Great Britain and Germany with reasons why new privileges should be conceded to them also. With but slight ob-

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\* A paper by the Rev. Albert Carrier Bunn, M.D., formerly our missionary at Wuchang, read at the Missionary Council in St. Louis.

jections from the Chinese, each settled down upon a seaport, and filed requests that were virtual demands. The basis for these was, substantially, that they were also China's friends, that she ought not to give to Russia more than to them, and she must not, for it would make trouble. Since, therefore, Russia had been allowed to build a railway and have a section of country as its sphere of influence, each of the other countries wished to build railways, open mines and have a sphere of influence or sphere of interest.

France also, though not yet intrenched near enough to the capital to give so menacing a form to its petitions, has pointed out that its trade and its missionary enterprises entitled it to a "sphere," namely the south and south-west. Great Britain cannot well concede all that, for its colony, Hong-Kong, and the great city of Canton adjoining it are in the south. Great Britain therefore claims the south-east, and this without prejudice to her still larger claims of the Yang-tze valley or all central China. Other nations have with more or less definiteness staked their claims. "Sphere of influence" has become a mighty phrase, the name of a system of exploitation of alien lands, to which history affords no parallel.

To define and develop their "spheres" the Germans have surveyed 430 miles of railway, the British 730, the French 420. Russia is actually building 1,400 miles of railway upon Chinese territory. Thirty-five hundred miles more of railways are projected. With these concessions have gone various others, each nation demanding a privilege of trade in some region as an offset to a concession granted to another nation in another place. Nearly all this has come about within the last five years.

The climax of so rapid and extensive a movement cannot be far off. Unless it be speedily checked, the provinces of China will become dependencies respectively of Russia, Great Britain, Germany and France. Less than a "Cycle of Cathay," ten years of time, may be required to blot Cathay from the map of the world.

It is evident that the effect of so radical and immediate political changes would be enormous, and it would ultimately influence every class of persons and every institution in the land. The foreign communities would probably feel it most of all, since it would radically affect, for good or evil, the two classes of enterprise for which foreigners are resident in China, namely, commerce and missions.

Upon missions I believe that the effect would be disaster with little leaven of benefit, and this even though partition were accomplished in the most favorable way, without war or serious disturbance.

In that case the conduct of missions in each dependency would probably soon fall into the hands of citizens of the governing country. Then English missions would be withdrawn from the north, where the Greek Church would have full sway. The Basle missions would have their opportunity where Germany ruled. England would have full control in Mid-China. Roman Catholic missions, already strong in the West under French and Italian leaders, would be fortified. American missionaries would give up the field. They would encounter all the difficulties of the English, without the compensation that control of the Yang-tze valley would give to that nation. Under these conditions the several American missions would probably turn over their work in Central China to the corresponding English societies, and themselves withdraw to the Philippines.

Then, greater than all other losses, would perish the hope of the development of a National Church of China—a glorious vision, under the inspiration of which hundreds of missionaries and their converts have lived, worked and died.

The results of partition that have been described, however calamitous, are not the worst that may be apprehended. They imply not only a peaceable breaking

up of the empire, but general acquiescence in the result. No such acquiescence is likely. China's millions form a homogeneous people, their government is a unit, their history and literature are a common heritage, their customs are substantially uniform. The mass of the people has many sturdy qualities. No such nation has ever been destroyed except at bitter cost to the assailants. In extremity it is not unlikely that it will be in the power of China to form an alliance with one of the powers against the others. Then will ensue an European war begun in Asia, but fought to a finish on the further side of the globe. Only last year Sir Henry M. Stanley said of that contingency: "The violent partition of China must end in a general upheaval and disintegration of nations."

With the beginning of war would come the death of missions. The chief hindrance to Christianity in China has always been the fear among the people that missionary work was really that of emissaries plotting for the betrayal of the natives to European governments. Such fear would end in conviction, and Christianity in any form would become hateful to the whole populace.

It is pleasant to contrast with so dark a prospect another set of tendencies, not now so strong but strangely reinforced by recent events, that antagonizes the partition of China.

A large portion of Europeans having dealings with China believe that their and their countries' interests can best be served, in the long run, by maintaining the empire intact, and opening it everywhere to the trade and missionary operations of all nations. This opinion has led to the coining of another phrase, "the open door," put in contrast to "spheres of influence," or "spheres of interest."

Advocates of the "open door" realize that the integrity of the Chinese empire can only be maintained through extensive reforms, but they believe that these can be accomplished through united action by the European powers in interest. The army and police systems must be reorganized and adequate assurances given of protection to men of all nations in their pursuit of trade and missionary operations in whatever part of the empire. The best guarantee for such a protection would be the appointment of foreigners, either to charge of or as advisers in the conduct of several of the departments of government. That the hope of reform by such means is not chimerical is shown by its actual working in the customs service, that has been for nearly a generation in charge of Sir Robert Hart, a British subject. The full success of his work has been hindered by the corruption of provincial officials, but the Chinese Government has constantly testified to its gratitude for and satisfaction in that work. The proposed system would mean a guarantee, by a council of nations, of the territorial integrity of China, on condition that the government adopted the measures considered by those nations as essential for the protection of their interests.

While the several governments, as such, could plead no other motive than that for intervention, the likely result would be the betterment of the condition of the whole nation. The "open door" for trade would also be an "open door" for Christian missions. For the first time the Word of the Lord would have free course throughout that vast empire.

While Great Britain is no less strenuous than other nations in keeping and enlarging its "sphere of influence," the general sentiment of that nation would appear to be in favor of maintaining the "open door." When Lord Charles Beresford was in China in the latter part of 1898, he made a thorough study of the whole subject. He found it to be the practically unanimous sentiment of the English-speaking people there, as well as of many Chinese, that this was the only plan for stopping the disintegration of China. It is altogether likely that the same sentiment is held by a majority of the representatives in China of other European

nations. The fear is, however, and the probability, that such beliefs will not lead to efficient action. No one European nation is in a position to take the leadership in the "open-door" policy, and so the empire continues to drift to destruction.

While this process is going on, a series of events beginning on the other side of the globe, but reaching to eastern Asia, has developed with unexampled rapidity. The occupation of the Philippine islands by the United States has made this country the nearest neighbor of China. For that reason she is profoundly interested in the Chinese problem. Heretofore the predominant interest of the United States in China has been missionary. Nearly all the leading religious bodies are represented in one portion or the other of the empire. But with the annexation of Hawaii and of the Philippines, it became certain that the trade of the western part of the United States is to be indefinitely developed in the direction of Asia; and the principal country of Asia is China.

Up to this time no step has been taken by this nation to protect its prospective interests in that country, for the reason, probably, that Congress has not yet pronounced as to our ultimate intentions regarding the Philippines. It is, nevertheless, all but certain that the whole of that archipelago will be controlled by the United States Government until far beyond the time when the question as to the partition of China shall be disposed of.

It is a remarkable fact that the two principal events of the latter part of the nineteenth century, namely, the humbling and impending dissolution of China, and the advent of the United States as an Asiatic power, have put those distant nations into the relation of near neighbors. Is it not, then, reasonable that our people should consider whether duty does not coincide with opportunity in giving to the United States the settlement of the Chinese problem? Her interests, commercial as well as missionary, are in keeping "the open door." If partition takes place, America will face on the Pacific several nations, but ultimately one. Every nation there except Russia must depend on sea communication only. Russia alone pushes her frontiers further and further eastward and southward, invincible by any rival whose base is 10,000 miles away. The United States alone can effectually resist the encroachment of that great power. Will she do so? That, and not the question of the retention of the Philippines, is the chief problem now before the United States in Asia; for the Philippines are already ours, to protect, if not to possess.

Should our country take a firm stand in favor of maintaining the territorial integrity of China, she would not lack allies. British interests coincide with ours. British Australasia looks China-ward for a field for her commerce. Germany would probably fall in line. It is Anglo-Saxon against Slav, and a proclamation to all the world of the policy of a fair field and no favor.

That way, in an authoritative declaration that American interests in the Pacific demand that the United States, as the most interested nation, prevent the spoliation of China, lies the hope of that despairing country.

That way lies also the hope of Christian missions. That they may live and flourish, China must not be partitioned.

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

## TENTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF LARAMIE AND THE PLATTE.

AT the General Convention last October, my title was changed from The Platte to Laramie, and the eastern half of the State of Wyoming was added to my jurisdiction. This has doubled the area of my district, making it over 100,000 square miles. It has also doubled the necessary travel, and increased the number of stations from seventy to ninety. That makes more separate stations to be visited by the Bishop than in any other missionary district. The work has gone on steadily the past year all along the line. As might naturally be expected, several of the Wyoming clergy followed Bishop Talbot to Central Pennsylvania, but their places have all been filled. The mission fields in The Platte are practically filled, though two parishes are vacant. A new and interesting mission field has just been opened by the Rev. William Toole in the Snake River Valley. Several ranching communities are there, all seventy miles from the railroad. We cannot speak of all the work in detail, but will try to give the substance of it in the statistics, and the character of it in a narrative.

### OUR SCHOOL.

The Kearney Military Academy, being the continuation of The Platte Collegiate Institute, was more prosperous the last year, in many respects, than for a long time before. The military discipline and exercise have added picturesque and practical features to the work. The numbers increased, and all patrons seemed satisfied with the work. A dozen girls were retained in the rector's family, and received the benefits of the school. A great storm of hail and wind broke seventy lights of

glass, blew down the large brick chimney to the steam plant, and blew the barn all to pieces. It happened in vacation, and no one was injured. Three kind friends in the East quickly responded and enabled us to make the most needful repairs. The prospect for the coming year is brighter than ever.

### OFFICIAL ACTS.

In the year from September 1st, 1898, I have personally taken part in 326 services; delivered 279 sermons or addresses; baptized twenty-six persons; administered Communion fifty-four times; confirmed in the old district of The Platte, 138, in eastern Wyoming forty-seven; total, 185. Confirmed for other Bishops, 158; married one couple; buried five persons; ordained one Deacon and one Priest; admitted one postulant and one candidate for Orders; licensed twenty-seven lay-readers; gave letters dimissory to two clergymen; one died and one was deposed. I received six clergymen into the jurisdiction.

### STATISTICS.

Our statistics are gathered at the time of our convocation, January 1st, 1899, and are as follows: Families, 1,049; individuals not in families, 384; whole number of souls, 3,916; number of baptized persons, 3,249; confirmed persons, 1,872; number communed in last year, 1,236; baptisms for last year, adults, 77; infants, 199; total, 276; confirmations, 284; marriages, 62; burials, 74; services on Sundays, 1,984; other days, 1,147, total, 3,131; Communions administered, 818; Sunday-schools, 31; teachers, 171; pupils, 1,412; total, 1,583. Value of 36 church buildings, \$134,185;

value of 14 rectories, \$14,400; value of church lots, \$14,115; other church property, including school, \$45,348; total, \$208,048; indebtedness on churches in Wyoming, \$14,685; on rectories in The Platte, \$1,048; other dues, \$1,995; total, \$17,728. Receipts for all purposes during the year, \$18,892; 2 Episcopal residences, value \$10,000; additional, Episcopal Endowment Fund, about \$3,224; Aged Clergy Fund, \$166.14.

#### CHARACTER OF THE WORK.

A trip which I took with one of my missionaries last May will illustrate the character of our work. The Rev. C. E. Snavely met me with his own team at New Castle, which had been some time vacant. It was my first visit to all these places in Wyoming. We called on several families early Sunday morning, notifying them of the Communion, and found the communion vessels. Forty were present at the service, and fourteen received the Communion. After service we held a business meeting, and I appointed Mr. Snavely as their missionary. After dinner we drove to Cambria, a coal mining camp, where we have a little church. There we called on all the Church families we could hear of and held service in the evening. Sixty were present. Early in the morning we had Communion, with five communicants, and then started on a drive of forty-five miles to Sundance. It rained several times during the day, and the roads were mountainous and muddy. In one place a great rock had fallen into the road, and it was only with help from a passing milkman and great difficulty that we succeeded in getting by it. We stopped for dinner at a ranchman's just as a shower came up, and arrived in Sundance in time only to get a lunch before service. Repairing to the church, we found it dark and

cold. Mr. Snavely rang the bell while I started to build a fire. We soon had both going, and the place lighted up. Forty-five people came in, two of whom were confirmed, having come twenty miles for the purpose.

The next day we drove twenty-two miles to Beulah, a little burg of half a dozen houses. We held afternoon service there with twenty-three present, and found one Church family. We then drove on ten miles to Aladdin, where we held evening service with forty present. The next day we drove thirty-five miles over rough, mountainous roads, getting lost as often happens, to a post-office called Hulett, on the Belle Fourche river. Arriving at dusk, we found the river swollen and impassable, so we could not reach the school-house where the service was to be held. We stopped over night with a family by the name of Cole, whom I had known in Nebraska, and ate for breakfast a jack rabbit, the only game we found on the whole trip. The next morning we found a passable ford in a field, and kept all day back in the mountains to avoid the dangerous fords on the main roads. This made us late in reaching Carlisle, where we were to hold service at four in the afternoon. Most of the people waited over an hour for us, and we had service in an unfinished chamber of a ranchman's house—"a large upper room." We gave Communion to six persons, baptized a child, and took the largest collection on the trip. The next day a ranchman drove me thirty miles to the railroad, and the missionary went his way in another direction—he not to see a brother clergyman for six months, till the Bishop comes his way again. . . .

ANSON R. GRAVES,  
Bishop of Laramie.

#### MISSIONARY COUNCIL.

##### REPORT OF COMMITTEE ON REPORT OF COMMISSION ON WORK AMONG COLORED PEOPLE.

YOUR committee have carefully examined the report of the Commission for Work among the Colored People, and are glad to note the evidences of slowly but surely increasing interest and activity in this part of the Domestic mission field.

It is plain to your committee that the appointment of a special commission for the Colored work has accomplished results that are in many ways most gratifying, even though they can hardly be called commensurate with the vast importance of the need. The early election of a field

secretary, or agent of the Commission, for arousing interest and soliciting offerings, is greatly to be desired.

Your committee note with pleasure that the appropriations by the Board of Managers for the year which began September 1st, 1899, have been increased to \$62,000. This is an insignificant amount of money compared with the appropriations for other purposes, but it is a great improvement on the \$16,000 of a few years ago. And it ought to be understood that it does not include the special offerings of authorized auxiliaries like St. Augustine's League, New York, and St. Monica's League, Washington.

The report of the Commission contains a table of offerings and of Baptisms and communicants among Colored congregations, and we are assured that in every southern diocese the work is steadily growing in strength and self-dependence. The net increase of communicants for the past year is 708.

Your committee would emphasize the educational side of the Colored work as of supreme importance, and would call the special attention of the Council to the wisdom of increasing in every way the efficiency of the Church's industrial schools at Raleigh, North Carolina, and Lawrenceville, Virginia, which, to quote the report of the Commission, are only less influential than Hampton and Tuskegee, because they have not received the same material support from our Churchpeople that is given by Churchmen to these outside institutions.

Your committee heartily commend the work of the two theological seminaries, King Hall, Washington, D.C., and the Bishop Payne Divinity-school, Petersburg, Virginia.

Your committee desire also to express their cordial recognition of the plan of work inaugurated at Hoffman Hall, Nashville, Tennessee. This institution

is not a theological seminary, but a Church Hall for Colored men of superior class, who are pursuing regular courses of study in Fisk University. Well equipped with substantial buildings, representing a plant worth some \$25,000, within the precincts of a large university of more than 850 students and professors. Hoffman Hall gives promise of most important and far-reaching results, not only in the training and instruction of its own students, but also in the exercise of influence upon a great body of representative Colored men in the South. Where so many Colored men are entering the professions of law and medicine, and are being trained as teachers, and where at present it is impossible for our own Church to build and endow a university, it is most desirable that this leading class should be brought within the sphere of the Church's influence, to become efficient clergymen and well-trained laymen, understanding the needs of their people and able to meet them.

We note that Hoffman Hall is the only one of the Church's educational institutions among Colored people for the support of which no appropriation is made by the Commission.

Your committee beg to offer the following resolutions,\* viz.:

(1) *Resolved*: That the present appropriation of \$62,000 for the work among the Colored people is a totally inadequate expression of the interest that should be taken by Churchmen in this most important work.

(2) *Resolved*: That the Missionary Council assures the Commission for Work among the Colored People of its hearty support, and urges the speedy appointment of a field secretary or agent to present this cause to the people of the Church.

THOS. F. GAILOR,  
Chairman.

### SILENT MISSIONS IN THE MID-WEST.

In the year 1867, the Rev. Austin W. Mann entered upon the work of teaching in the Michigan School for Deaf-mute Children, located at Flint.

In October, 1873, he received a lay-

reader's license. The first service was read in the chapel of St. Paul's Church. In time the work was extended to Detroit, Jackson and Grand Rapids. Two years afterward, Mr. Mann gave up

\* The resolutions were adopted.—[Ed.]

teaching in order to devote his entire attention to missionary work in a much larger territory, and among a very scattered people, isolated from the worship of the voice. Since then, the Mid-western mission has become well known. In all the large cities missions have been built up.

Of the 800 persons brought to baptism, one-half are the hearing children of deaf-mute parents. They go into the Sunday school, are taught in the ordinary way, and are brought to Confirmation by the rectors. Of the more than 600 deaf-mutes brought to Confirmation by the general missionary, nearly all came from other religious bodies. At the beginning, only half a dozen deaf-mutes of Church parentage could be found between the Alleghenies and the Missouri river. In this pioneer work, Mr. Mann has had many obstacles to overcome. Besides performing the usual missionary work, he has represented the Church at fully fifty conventions of deaf-mutes in America and England; and has also attended fourteen conventions of educators —one at Glasgow, Scotland.

At the Brotherhood Convention, held recently at Columbus, the Rev. J. W. Atwood read orally Mr. Mann's address, in which he asked the members of the organization to include deaf-mutes in their efforts to bring men to Christ. A

week later, at the Missionary Council, at the request of Bishop Leonard of Ohio, Bishop Tuttle read another address by Mr. Mann, entitled "The Church's Voiceless Ministry." At the close, Bishop Whipple spoke briefly, expressing his great interest in the "silent" work inaugurated fifty years ago in New York city.

A survey of the entire Union causes a feeling of regret that no adequate effort was made years ago to meet the needs and opportunities that confront the mere handful of nine overworked missionaries. At this very moment, the Church needs a missionary Priest for each populous diocese and city, to look after the scattered and isolated deaf. This plan is many times better than the present one of a missionary covering several dioceses.

This lack on the part of the Church is partly the cause of the movements of dissent now apparent in some quarters. If they become extensive, the results will be sad, indeed; for all familiar with their situation with respect to the population well know they are far too few for denominational divisions. In a large city about fifty of this people may be found, and a dozen or more variant religious bodies; so it is easy to see the folly of drawing dividing lines among them. The deaf mute community furnishes the Church with a strong argument for unity.

## ALASKA.

In a long business letter recently received from Bishop Rowe we find the following referring to St. James's mission, Fort Adams, Alaska, and then to other points on the Yukon:

"When Mr. Selden went to Fort Adams the Indians had practically deserted it and were scattered for miles and miles along the rivers. He has won them back. They are interested. He has their confidence. . . . He has, by this time, erected the chapel, at a probable cost of \$1,000. Other buildings will be put up by him, which, had we to give out to white men, would cost enormously. . . . It is impossible for me to explain briefly, the conditions, difficul-

ties, expensiveness of this work on the Yukon. If it were realized what it costs our missionaries even to exist in that region, where labor is from five to ten dollars a day (white or native), the fact that they do continue to live and make some advance in the work would surely be a matter of surprise, at least. How they manage to live in that country, as they do, is a surprise to all white men familiar with the conditions."

Bishop Rowe, writing on December 1st, further says: "I expect to leave in several weeks for a trip along the southern and western shores of Alaska, which will occupy two months, then leave for Cape Nome, the Arctic (Point Hope), and may

be gone fifteen or eighteen months. This will cost heavily. One cannot travel or live in Alaska now, amid the conditions created by the stampedes for gold, on the same expense as formerly. It has made

it a hardship to me and other missionaries beyond the power of people in the States to realize. It will cost for transportation alone \$200 to reach Cape Nome from this point."

### MARQUETTE.

BISHOP G. MOTT WILLIAMS writes: An established diocese may be suddenly confronted by a missionary emergency, and this is the case in the Diocese of Marquette. Two whole counties, Keweenaw and Iron, had been almost abandoned as a field for the Church on account of closing down mines. Both these counties have suddenly become heavily populated again, and there are no funds in sight to establish work.

Keweenaw county is that long finger pointing north-east into Lake Superior. It is full of little copper mining locations. There is an old church at the Cliff mine, built away back in 1860; and the Phoenix

mine, three miles down the road, now has a very intelligent Churchman for superintendent. An itinerant stationed there could do a great work.

Iron county is now dotted all over with active iron mines. When work here began a few years ago, we had sixty-five baptisms in one year. Then the mines suddenly closed. Could we now have a thorough-paced missionary itinerant, a great work could be done. For \$400 each, the Bishop could, he believes, supply these fields. He is greatly indebted to friends who provided for an additional missionary in Chippewa county last year.

### NORTH DAKOTA.

BISHOP EDGALL writes of various points in his district as follows:

"Work has been commenced on the new church building for Gethsemane Church, Fargo, the Rev. R. J. Mooney, rector. The brown stone foundations for this church have been laid for over a year, but it has been wisely decided to complete the structure in wood, in order to avoid the burdensome debt which would have been incurred had the original plans been carried out. The building now being erected will, however, be a commodious and churchly edifice, capable of seating 500 people.

"The 'cathedral car' has been sent to New Rockford, where a special track has been built, and the car will be used as a church during the coming winter by the Rev. H. J. Sheridan, the missionary-in-charge. Mr. Sherman will also hold occasional services in the car at other neighboring points in his field. The pretty new church at St. Thomas, the Rev. D. H. Clarkson, rector, has now been entirely completed and furnished;

and its consecration will take place in the near future.

"The Church of St. George's mission, Bismarck, has been removed from its former remote location to a more central site, recently purchased, and is now undergoing enlargement and repair. The work at Bismarck and Mandan is being greatly revived under the Rev. Mr. Joss's efficient ministrations."

The Bishop is anxious to secure at once some earnest and capable Priests for several vacant fields in his district. He says: "The best kind of men, full of zeal tempered by tact, are needed for this Western field. The salaries are not large, but are sure.

"The Rev. Henry B. Ensworth is holding regular services at Wahpeton, and has inaugurated a promising Sunday-school. A class of goodly number is awaiting Confirmation by the Bishop in January.

"Mrs. Mary S. Willson, of Philadelphia, has recently given a lot to Calvary mission, Buffalo, the Rev. T. H. J. Wal-

ton in charge, as a site for a future parish house. During the past summer the tower of this pretty little boulder church was erected. A generous gift from Chicago has helped in this work. Miss Cora

Wilson, of York, has also given a lot for a church at that place, where occasional services have been held for some years by the Rev. Charles Turner, of Devil's Lake."

### MISSIONARY INTELLIGENCE.

**ASHEVILLE.**—The Rev. C. J. Wingate, of Marion and other stations in that district, reports that at Old Fort a school has been established under the care of Sister Ella, who is rendering efficient service. At Marion the prospects were never brighter, and at Rutherfordton a new stone church is completed and will be consecrated in the coming spring.

**MAINE.**—The Rev. Harry Hudson, of St. John's Church, Presque Isle, reports that during the past quarter a most successful mission has been held in his parish by the Rev. Percy C. Webber, with the result that a new interest has been awakened in the Church and several persons brought to Baptism. The attendance upon the services has greatly increased and the Sunday-school has doubled in its membership.

**MONTANA.**—The Rev. S. D. Hooker, of Christ Church, Sheridan, says that the prospect for growth and work, at least in his section of the field, is brighter than ever before, "and it looks as if we were entering upon a season of renewed activity. The men are beginning to come to the front."

**NEBRASKA.**—The Rev. C. H. Young, head of the associate mission in Omaha, maintains several small stations among the laboring people, clerks and shop-women in the city of Omaha and vicinity, one station being in the poor-house and hospital of Douglas county.

The Rev. Irving P. Johnson, of the Diocese of Nebraska, working in South Omaha, reports satisfactory progress and the erection of a new stone church, St. Martin's. The Rev. R. Allen Russell is assisting Mr. Johnson in St. Clement's Church, South Omaha, and in Papillion, Bellevue and Elkhorn, suburban towns under his charge.

**SOUTH DAKOTA.**—The Rev. W. H. Pond, of Spearfish, reports that the past quarter was one of the most encouraging that he has experienced in that field. The people are working with good courage. The new church building has had many improvements added. Sturgis is without a clergyman, but Mr. Pond supplies the services himself Sunday evenings, driving twenty-three miles.

**WEST MISSOURI.**—The Rev. John R. Atwill sends an encouraging report of the work under his charge. At Harrisonville, the congregation has more than doubled, having a regular attendance of about seventy-five people. A boy choir of fifteen members has been organized, which not only anchors the boys to the Church, but also their parents and friends. The auxiliary and woman's guild connected with the mission are also doing good work.

At Butler, the mission is progressing slowly, but at River Hill and Plattsburg there has been a falling off on account of removals. At Carl Junction, the Bishop organized a new mission recently, having seventeen communicants to start with. This place had never before been visited by the Episcopal Church, owing to the fact that up to this time there had been no Churchpeople there. This new field has a bright future.

**WESTERN TEXAS.**—The Rev. B. R. Phelps, of Pearsall, writes us: "I have been able to open two entirely new stations for Sunday services and one for week-day. From one we hope to get \$100 toward a minister's support, and the two others will doubtless pay something. I had three places when I began. The six involve, however, 190 miles of driving monthly merely to make the circuit, and more than 200 miles altogether."





SOME RECENT GRADUATES, HOFFMAN INSTITUTE, CUTTINGTON, LIBERIA.

REV. J. F. DUNBAR.

REV. S. D. FERGUSON, JR.

REV. G. W. GIBSON, JR.

REV. W. C. CUMMINGS.

REV. S. J. TAYLOR.

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added : For work in Africa, or China, etc., etc.

## GRADUATES OF HOFFMAN INSTITUTE.

REFERRING to the illustration opposite, Bishop Ferguson writes: "I have already sent you a photograph of the back view of Epiphany Hall, to which this is intended to be supplementary. I sincerely hope it will lead to further contributions to supply the great needs of the institution. Five hundred dollars would serve our purpose in the matter

of plastering, painting, etc. Then, too, the same things mentioned for the girls' building are needed here likewise.\* Both institutions, together with others of the kind in the jurisdiction, are of the greatest importance to the success of the work in this land. The money spent on them is, therefore, not in vain."

## MEXICO.

### VISITATION OF THE CHURCH IN MEXICO.

*By the Bishop of New Mexico and Arizona.†*

ON account of the General Convention, my visit to the Republic of Mexico was made early this year—from May 23d to July 22d.

At San Pedro Martir, fourteen were confirmed, presented by the Presbyter Bustamente. Services are held in a room given up for the purpose and for a school, by a member of the congregation. This congregation has lost its chapel, which was built on private property. A lot has been bought for a new building.

At Puebla I confirmed three; two of these were presented by the Rev. Mr. Forrester at the English service, and one by the Presbyter Perez at the Spanish service. A large class was confirmed here in November, and consequently the number at this visit was small. We have succeeded in retaining our room in the hospital of San Pedro. Nothing of importance can be done without property of our own. A building such as we need cannot be rented for any price.

At Tizayuca, six were confirmed, pre-

sented by the Presbyter Bustamente. People from Xoloc and Huitzila attended the service and some from each place were confirmed. Services have been removed into the town; they are held in a private house. At Xochitenco, eight were confirmed, presented by the Presbyter Bustamente. There is a large school here. At Humini, seven were confirmed, presented by the Presbyter Salinas. This is one of our most faithful congregations. The people are very poor. The chapel is a small building, 10 x 18 feet, with no light except from the door. It can be enlarged at a cost of about \$80, the people contributing the work. The chancel arrangements were primitive; my episcopal chair was an organ-box.

At the hacienda of Debegó, two were confirmed, presented by the Presbyter Salinas, grandsons of Don Ignacio Guerrero, one of the original reformers in this region, who died a few years ago. A service was held at Encinillas. There

\* See Woman's Auxiliary department of this number.

† This report was not received at the Church Missions House until December 8th.

were no candidates for Confirmation. This congregation has dwindled by removals and deaths. Ten of the children are in the schools in the City of Mexico. At La Venta, nine were confirmed, presented by the Presbyter Salinas.

At San José de Gracia, City of Mexico, twelve were confirmed, and afterward five from this congregation at the chapel of the Dean Gray School; presented by the Presbyter Orihuella. At the orphanage school, City of Mexico (Colegio Marie Josefina Hooker) seven were confirmed, presented by the Rev. Mr. Forrester. Seventy-three were confirmed for the Mexican congregations at this visit. The total number confirmed at the five visits that I have made has been 848.

On Wednesday, July 6th, at the chapel of the orphanage, I ordered Deacons, Luis Yarza Caballero and Miguel Leobardo Camara, who were presented by the Presbyter Orihuella. The Rev. Mr. Forrester preached the sermon.

The annual meeting of the synod was held during my visit. It was harmonious and enthusiastic. A strong disposition was manifested to make the Church self-supporting as soon as possible. A scheme was adopted to form clubs in each parish to pledge a certain amount every week, to be collected by a chief and to be presented at the offertory at Holy Communion. The reports showed 112 baptisms since the last synod; the offerings of the congregations since then, including what has been given for schools, have amounted to at least \$1,200. The Mexican Episcopal Church has now seven Presbyters and seven Deacons.

It is a pity that the career of the Mexican Church should be checked for want of funds. For not a single month since the last synod has money enough come in to pay the schedule. Five of the clergy have been compelled to go into secular life, and two or three others expect to help themselves in part. The clergy are giving evidence of their devotion. They are working well and receiving very little.

#### THE MARIA HOOKER ORPHANAGE.

At the orphanage school, of which Miss Driggs is the directress, Miss Dodd has resigned in order to pursue her studies and to perfect herself as a teacher.

Miss Beckwith has returned to the East. She came out for her health, and stayed for over a year at a nominal salary and did good service. Miss Maury has succeeded her as Miss Driggs's assistant. Three of the girls of the school are being utilized as teachers. Miss Forrester has general superintendence of the educational work. During this visit, I lived at the Dean Gray School. The Presbyter Orihuella is the prefect; he is a good student, a good thinker, has good judgment, and has been placed in charge of the city church. He was elected president of the standing committee at the synod, but preferred to continue as secretary.

With work and worry enough to make a man old before his time, the Rev. Mr. Forrester is patiently working out the problem of this Mexican Church. At the orphanage school, with admirable conscientiousness and efficiency, Miss Driggs and Miss Forrester are contributing to the solution of the problem. The best thing that I can do for this field is to tell the Church at home how well the work is being done and to urge continued and unstinted support.

#### WORK AMONG AMERICANS, ETC.

There was the opportunity to do more for English-speaking people at this visit than there has been before. Three Sundays were given to Christ Church, City of Mexico. On the first Sunday after my arrival, I opened the new church. It is a fine stone building and well represents the Reformed Church in this Roman city. There is a large debt on Christ Church, and it could not be consecrated.

It is hoped that assistance to pay the debt will be received from the United States, Great Britain and Canada. These countries are all represented in the congregation. The Rev. Edward Charles Cree, M.A., is the rector of the parish. He has asked to be received into the American Church. Christ Church has placed itself under the Provisional Bishop of the Mexican Episcopal Church, but is not associated with its synod. On my second Sunday with this parish, I confirmed a class of twenty.

Three days, including a Sunday, were passed at Monterey. The Rev. G. Q. A. Rose, from San Antonio, Texas, took charge of this congregation in August,

1897. He found twenty communicants and forty-two confirmed persons. It is hoped that a lot can soon be bought and a modest church building erected. Monterey, the capital of the State of Nuevo Leon, has about 75,000 inhabitants, and is one of the most progressive cities of the republic. It contains perhaps the largest American colony in Mexico, said to number 2,000. It is a clean, healthful place, rapidly increasing in population and wealth, and is destined to be of considerable importance from its large mining and smelting interests.

I spent part of a day and had an evening service at Torreon, on the Mexican Central railway; and was the guest of Mrs. Alina V. De Coster, who is an enthusiastic Churchwoman, and has fitted up a room in her house for a chapel. I was assisted at this service by the Rev. LeRoy S. Bates, of Eagle Pass, Texas, who has visited the place several times before. Torreon has a population of 7,000 or 8,000, with 300 English-speaking people. There are a few families, and a few indi-

viduals outside of families who belong to us, and a number of others who are favorably inclined. The town has grown phenomenally within the last few years. There is no religious organization of any name for the English-speaking people. The Rev. Mr. Bates will try to come here occasionally and I shall hope to visit the place once or twice during the year.

At Chihuahua, I spent a day in going, when I confirmed one candidate, and a day in returning, when I arranged for services here on some Sunday after my return from General Convention.

English-speaking people are to be found in thousands in the northern states of the Republic of Mexico, interested in railroads, electric light plants, foundries and machine shops. Monterey Tampico, San Luis Potosí, Durango, Torreon, Saltillo and Chihuahua, are places that should receive our attention.

J. MILLS KENDRICK,  
Commissary of the Provisional Bishop.  
PHOENIX, ARIZONA, July 27th, 1898.

### THIRD CONFERENCE OF THE CHINA MISSION.

OWING to the fact that the report of this conference did not reach us until the latter part of November, it was impossible to place before our readers any account of it in an earlier issue of THE SPIRIT OF MISSIONS.

The conference was opened by Morning Prayer in the Church of the Nativity, Wuchang, on Saturday, February 11th, at seven o'clock, followed by the celebration of the Holy Communion. The first session was called to order at 9:30 o'clock, when the Bishop read the opening address, in which the objects of the conference were clearly stated: First, to unite the members of the mission in all its stations, and to produce a certain *esprit de corps*, the sense that they were a body with common interests and hopes and aims, the regiment that the Church has sent to hold a position for her in China; and secondly, to give to the mission a voice. Although not a synod or legislative body to pass laws and make rules for the government of the mis-

sion, the purpose of the conference was to afford an opportunity for a free and open discussion of matters pertaining to the welfare of the work.

The Bishop then proceeded to show what changes had occurred in the *personnel* of the mission staff in recent years, the progress that the mission had achieved, the points that needed to be strengthened; and closed with a brief reference as to the present outlook of the mission.

Following the Bishop's address came the discussion of the question introduced by the Rev. F. L. Hawks Pott, "How may the educational work become of greater assistance to the evangelistic work?" The Rev. Messrs. Huntington, Ingle, Rees, Thomson, Ridgely, Partridge, Mosher and Littell took part in the debate, which was animated and profitable.

At the second session the question discussed was: "The falling away of the baptized—its causes and remedies."

At the third session the reports of the committees were read relative to the above two questions, followed by a free expression of opinion from the members of the mission.

At the fourth session the subject of woman's work was taken up, with addresses by Miss Crummer, the Rev. Messrs. Root, Rees, Ingle and the Bishop. Following this came the discussion of "Our responsibility for the use of mission money," introduced by the

Rev. Mr. Partridge, and debated by several members of the mission.

The fifth session was chiefly occupied in listening to the report of the committee on woman's work.

The sixth session took up the matter of a system of discipline for the native Church, and the question relative to the revision of the day-school course.

With the passing of several resolutions, the conference was ended and closed with prayer by the Bishop.

### A MISSIONARY'S FIRST IMPRESSIONS.

FROM the Rev. Arthur Mason Sherman, who recently joined the China mission, we have the following interesting incidents of his journey from Hong Kong to Shanghai, and thence up the Yangtze river to Wu Hu and Nganking: "After leaving Hong Kong we were soon in the rough seas, which lasted until we entered the Woosung river. We were all glad when we reached Woosung at about three in the afternoon of Friday, September 22d. As the plague had been at Hong Kong, our ship was under quarantine, so we were obliged to stop here until the doctor came on board, to be sure that we were not carrying infection into Shanghai; this formality was soon over, and then the 'Sachsen' slowly steamed up the river to Shanghai, some fifteen miles distant. Thirty days of ocean travel were over, and I think that one and all must have involuntarily breathed a sign of relief, as we stepped on terra firma again. After getting my first mail from home in four weeks, we drove out to Jessfield, some five miles in the country. I tried to get a glimpse of the city as we passed through it, but it was now too dark, and I had to defer that until the next day.

"St. John's is doing a splendid work among the youth of China, who seek an education within its walls. Several of the boys became Christians during their course, and those who are not allowed by their parents to forsake heathenism go forth with a toleration and sympathy for Christianity, which makes itself felt for good, amid the bigotry of the masses so prejudiced against the religion of our

Saviour. The study of the sciences also helps the cause along, for many phenomena which they have always attributed to the work of their demons and evil spirits, they now find explained by natural causes. This whole institution is a monument to the energy and perseverance of the Rev. Mr. Pott, the president. The Training-school for Bible-women is in a new and commodious building under the direction of Miss Crummer. Here several native women, generally widows, are given a two years' course of instruction in the Bible and Prayer Book, after which they are sent forth to help the missionaries in their work. St. Mary's School for Girls, and St. Mary's Orphanage are connected and at present both under the charge of Miss Dodson, ably assisted by the native matron. The girls' school is smaller, and not as well equipped as the boys' school, but the work is actively carried on and the same good influence exerted. The majority of the girls are Christians."

### FUNERAL OF MRS. YEN.

Mr. Sherman writes under date of October 2d, of the funeral of Mrs. Yen, which took place before he left Shanghai: "You would be interested, I am sure, in witnessing for the first time a Chinese Christian funeral. The one which I attended was, however, an especially sad one, for it was one of our most faithful Christians who was buried, Mrs. Yen, the wife of the late rector of the Church of our Saviour. We were all glad to know that Mrs. Yen was at rest, for she had not been well since the death

of her husband. At the time of the funeral we all entered the church and awaited the procession. It was headed by the two elder sons; they were dressed in long, loose robes of sackcloth, girded about the waist with a rough piece of rope. These two chief mourners awaited the coffin at the chancel steps. The coffin was brought in on a long dragon-pole—a thick pole about twenty feet in length, representing about as ugly an animal as the Chinese can conceive of. In the middle of this pole was a basket-like arrangement, covered with red silk, exquisitely and elaborately embroidered. Inside of this was the coffin, which we did not see. After this queer and dreadful bier, or hearse, which took up a large part of the small church, followed the other mourners; the principal one was the only daughter. She was dressed in deep mourning, which is pure white, and over this wore the loose, coarse gown of sackcloth, similar to the brothers, except that she did not wear the curious sackcloth and rope mitre on her head which they wore. All this sackcloth made many of the Old Testament stories of the Bible seem very real to me. At and after the funerals in China the men have a way of wearing mourning which seems strange to an Occidental. They plait their queues with strands of white material. I suppose it corresponds to our mourning bands which we wear upon our hats.

'The funeral service was the simple service of the Prayer Book, with one hymn, 'Jesus, Lover of my soul.' It was all in Chinese, of course, and was conducted by the Bishop, assisted by Archdeacon Thomson and the Rev. Mr. Mosher. After the service the procession filed out and prepared to walk to the cemetery. The Bishop refused to allow the dragon-pole to be used, and plain rods were substituted for it, and carried upon the shoulders of the bearers. The chief mourners among the women followed in sedan chairs, and the others trudged on foot the long journey to the cemetery. When they reached it there was about a half-hour's work trying to get the coffin into the grave, which was too small for it. I thought this must be very harrowing for the mourners, but no, it seemed quite

the usual thing, and I learned that if everything had passed off smoothly they would have been quite disappointed. After the sackcloth garments had been taken off and thrown into the grave, and the committal service was read, the grave was filled up, and the white-clad mourners stole off to their homes.

#### WU HU AND NGAN KING.

"The Rev. Messrs. Lund and Lindstrom are stationed at two of the larger cities on the Yang Tze, Mr. Lund at Wu Hu, and Mr. Lindstrom at Ngan King. They were both in my class in the seminary, and, as I could easily arrange it, I resolved to stop over and see them both, on my way up the river from Shanghai to Hankow. I was fortunate in having a travelling companion the whole of the journey, the Rev. Mr. Roots, of our mission in Hankow, who was returning from his vacation, and who decided to stop and visit our two stations with me. We came on the 'Yuen' about eleven Friday night at Shanghai, and went to bed. Some time during the night she started, and when we awoke in the morning we had left Shanghai far behind. All day Saturday the river was uninteresting; it was very wide at that part, so wide even that at times we could scarcely see land, and when we did see it, it was very flat and dull. On Sunday the river was more narrow, and the hills which we were approaching relieved the monotony of the landscape, while the nearness of the land gave us several glimpses of Chinese country and village life. About three in the afternoon of Sunday, we arrived at Wu Hu. Mr. Lund was awaiting us, and called out a cheery welcome to China as our big steamer neared there. We stopped on the hulk for tea, with a Mrs. Greyson who lives there, and, knowing we were coming, had prepared this little welcome for us. We then went to land, and on our way to Mr. Lund's quarters visited the compound of the Methodist mission and saw the large hospital they had there. Dr. Hart and his wife kindly kept us to dinner, so it was quite late in the evening before we wended our way through the narrow and uneven and ill smelling streets that led to Mr. Lund's house, which is in one of

the busy thoroughfares. Wu Hu was my first real Chinese city; Hongkong and Shanghai are pretty thoroughly modernized, with wide streets and the latest improvements, but Wu Hu was much as it has been for hundreds of years, and the streets are so narrow in some places that there is only about room for two pedestrians to pass each other; this is difficult, too, when one of them is carrying a pole, from both ends of which a heavy load is suspended. Most of the people live in small stone or brick houses, which are old and dirty, while the poorer ones still call a little mud hut, with a thatched bamboo roof, their home. There is no such thing as a tall building in a Chinese city (except it be the pagoda tower); the highest are only two stories high, while the majority are only one, consequently the distant view of a native city is decidedly flat. This is relieved, however, by the graceful roofs with the ends upturned, very much as we often see in pictures. Mr. Lund's chapel is in his house. Here the formal services are conducted and the Gospel preached, while more informal gatherings for discussion and instruction in the 'doctrine' are held in the Chinese guest-room downstairs. We were in Wu Hu such a short time that we did not have an opportunity to be present at the chapel for a service, but we did have a visit with Mr. Lund's school for boys. This has only been started about four months, but is doing finely. Some of the prominent men of the town are much interested in it, and not only are anxious to send their sons, but are helping the school in other ways, and Lord Li (the son of Li Hung Chang) has given a comfortable building for the use of the school. The pupils number now about twenty, as Mr. Lund has not accommodation or teachers for more. He needs very sorely a teacher to teach English, and is fearful lest he must give up the work of the school, unless he can procure one soon. We all hope that he will not have to do this, as it is such a splendid opportunity to influence the boys for good. We must not forget that these boys from the Christian schools, especially from the larger and more advanced schools, are going to be among

the leading men in China in the next generation, and the aspect of the country toward Christianity will largely be colored by them. Please God, there will be a new China before long, the product of the Christian and Western schools and colleges.

"After our visit to the school, we went out to see the property which the mission has purchased, and on which Mr. Lund intends to locate his compound. It is a few minutes' walk from the city, and is situated on a hill overlooking the river and the country for miles around. We did not meet Mr. Lund's native Deacon, as he was away visiting one of the three country stations which Mr. Lund has in charge, and which are all doing well.

"We left Wu Hu in the afternoon, by the comfortable river steamer 'PoYang,' and were due to arrive in Nganking twelve hours later, which was the uncomfortable hour of two in the morning. There is no hulk at Nganking, but in the little sampan from the shore to the big steamer there was the familiar face of Mr. Lindstrom to welcome us, the only foreigner among the many natives swarming about. Mr. Yang, Mr. Lindstrom's native Deacon, was waiting on the shore to receive us, and when we were all ready, the procession started for Mr. Lindstrom's house; I say procession, for when you remember the very narrow street of a Chinese city, you will see that a very few people can make quite an imposing parade, especially when preceded by a huge lantern, as we were, carried by Mr. Yang's cook, with the inscription upon it in Chinese, 'The Ancient and Reverencing Church.' In the stillness of the night we climbed the ascent to the city gates (for Nganking is a walled city), and after hammering and calling out for awhile, and satisfying the gate-keeper that we were the Holy Catholic Church, he let us enter. We were quite a solitary procession, and we met no one in the still, deserted streets, but the watchman who went along beating his bamboo stick, making the noise to give any thieves there might be about a good chance to escape. The next morning several men of the congregation came to pay their respects to us in Mr. Lindstrom's Chinese guest-room. Mr. Roots

and myself were the guests of honor wherever we went during those two days, and were received with great deference and respect everywhere, by the heathen as well as by the Christian Chinamen. This formal reception over, we went to visit the house of a Chinese heathen gentleman. It was the finest house we had been in yet, and quite richly furnished. The house is kept as a memorial of the young man's grandfather who was a Chinese general, and the principal court of the house is converted into a temple in his honor. His name is on a large tablet at one end, before which incense is burned. In this house live certain nuns, whose duty it is to pray before this shrine. The young man of the house, however, is friendly toward Christianity, and has disavowed his belief in idols. In one part of the house, Thomas, the son of Deacon Yang, has an English school. Thomas is one of our Boone School boys, and a Christian. He gave his school a two days' vacation during our visit, and spent the time in conducting us around. Nganking is splendidly situated among the hills, on the side of the river, with the Dragon mountains rising majestically in the distance. It was a case in regard to the city itself, where 'distance lent enchantment.' Then we walked about two miles in the country, to visit the country place and farm of Mr. Pen, the most progressive and modern man in Ngankin. His son was expecting us, and took great pride in showing us about, after we had been received in the customary fashion and with the customary tea in the guest-room. The farm looked much like any well kept farm at home would, and is far in advance of the ordinary Chinese farm. Mr. Pen also showed us his sheep-fold, which is much like the pictures I had formed in my mind of the sheep-folds of the Bible. I am continually impressed with the resemblance between Chinese customs and Biblical customs. It is all very interesting, but only goes to show how far behind the rest of the world China is, or rather has been up to the present time. I was pretty thoroughly tired out after our visit at Mr. Pen's and decided to ride home.

"A foreigner is a very rare thing in

Nganking. I have been conspicuous before in my life, but never quite as much so as during my visit to that city. We rarely went about without more or less of a following of curious idlers, and when we stopped for anything, this nucleus would in a remarkably short time swell to a crowd. This day, when I rode through the narrow streets on the little ass, with the sleigh bells around its neck, I felt as if I was a whole country circus. Men, women and children left their work and play to look after us, only stopping to urge the rest of the family to hasten, or they would miss one of the sights of their lives. Once inside the city walls, we went for a walk around them, and the city certainly looked pretty in its splendid situation. The air was soft and balmy, the gardens, freshly planted with their winter vegetables, were a rich green; altogether, with the sun setting in the golden sky beyond the hills, it was one of the prettiest pictures I have ever seen. So attractive was it, that Mr. Roots returned the next day to get a photograph of the place.

"On Wednesday morning Mr. Lindstrom had arranged for a service at eleven o'clock, and when the hour arrived the chapel began to fill up with boys from the school and the adult Christians and inquirers. I forgot to tell you that Mr. Lindstrom is living in a low, old Chinese house, with a big wall all around it. The house is large and with several open courts, from which the larger rooms enter; the largest of the rooms is the chapel, and here all the formal services are held. Like all the other native chapels here, it is divided into two sections by a large screen, on one side of which the men sit, and the women on the other. Chinese etiquette forbids that they see each other in such a public gathering. Throughout the entire service they were all reverent and attentive. I was especially pleased to see the choir boys so devout. There were only six boys, but they moved with so much dignity that they made the little procession quite impressive. The Chinese have now convinced me that they are clever imitators, for they can copy the most delicate machinery. They can make almost anything you want in the way of furniture or clothing, etc.,

but you must be careful to give them an exact model, if it has any flaws all the copies will be imperfect.

"In the evening Deacon Yang, who lives in one part of Mr. Lindstrom's house, invited me to hear some Chinese music. It is a compliment, however, to call it music, for it consisted solely of beating in rhythmical time the instrument played on. All the family played (except the mother), even the baby had his little gong. It is sufficient to say that I was only too glad to get away from the terrible din that soon arose.

"We were afraid that we would have to go down to the hulk early in the night and wait many hours for the steamer, as we were uncertain as to the hour of its reaching Nganking. But, through the kindness of the telegraph manager, we found out the hour approximately. We

passed through the city gate about half past four A.M., in much the same quiet way that we had entered the ancient walled city two nights before. We passed between the many sleeping Chinamen, who waited on the hulk all night for the steamer, and finally she came along at 10:30, and we passed on for the final stage of our voyage. I now looked forward with eager anticipation to reaching Wuchang, my destination, for it had been three months and two weeks since I left New York, and I was eager to be at my journey's end and settled in the mission. You would be surprised to see what large, comfortable steamers the Yang Tze river boats are. The decks are large and comfortable. There are few passengers. The mountain and river scenery, too, was grandly beautiful as we neared the end of the journey."

#### ANNOUNCEMENTS.

*Africa.*—The Rev. Dr. Robert Hope, having withdrawn his declination of appointment to Cape Mount, with his wife, sailed from New York on December 23d on board the steamer "Etruria" expecting to take the steamer of January 3d from Liverpool direct to Cape Mount.

—Miss Sara A. Woodruff, returning to duty, sailed from New York on December 16th by the Atlantic Transport steamer "Mesaba" for London. She will sail from Liverpool with Dr. and Mrs. Hope.

—The Bishop of Cape Palmas writes that Mr. George H. Wea Clark, recently appointed to Bohlen station, Webo, died at Kablake near the mouth of the Cavalla river, *en route* for his station. The date is not given.

*China.*—The Rev. Daniel M. Bates, who was our missionary in China from November, 1878, until June, 1881, died at the Episcopal Hospital in Philadelphia on December 8th. Mr. Bates was a native of Wilmington, Delaware, and since his return from China has served the Church at Saranac Lake, New York, and Clifton Heights, Pennsylvania. He was about fifty years of age.

—Dr. Edmund L. Woodward, who sailed from San Francisco October 24th, arrived at Shanghai November 19th.

*Japan.*—The Rev. Edmund R. Woodman and wife, who sailed from Bremen, Germany, on the North German Lloyd steamer, "H. H. Meier," on November 11th, arrived in New York on the 23d of that month. Mr. Woodman is expecting to return to duty in Japan about the time of the consecration of the Bishop of Kyoto.

—The Rev. J. K. Ochiai arrived in Tokyo on the 24th of September and entered at once upon his duties as curate of the Japanese congregation at Trinity Cathedral, and instructor in Old Testament Exegesis in Trinity Divinity-school, which latter duty will claim the greater portion of his time.

—The Rev. George Wallace, recently appointed to a chair in the Tokyo Divinity-school, sailed from San Francisco on the steamer "Doric" on the 17th of November, expecting to remain a week at Honolulu and then to proceed to destination by the steamer "Nippon Maru."

## CHINA.

UNDER date of Shanghai, October 26th, Bishop Graves writes: "Last Sunday (the 22d) I opened with appropriate services the church in the old city which we have secured from the (English) Church Missionary Society. It has been repaired and painted and is a bright and pleasant building and well filled on Sundays with worshippers who had to be content hitherto with a room in a rented house. The Rev. H. C. Hwa is the resident clergyman. He is doing an excellent work under the superintendence of the Rev. Mr. Rees.

"The second conference of the Bishops of the Anglican Communion in China and Korea has just been held here. This time all the six Bishops were in attendance and all but two brought one or two clergymen with them. The sessions were held partly at St. John's College and partly at the residence of the Rev. H. C. Hodges in Shanghai."

## CONSECRATION OF ST. PETER'S, SINZA.

On November 1st Bishop Graves resumes: "On Saturday we received the news of Mr. Partridge's election by the House of Bishops to the Missionary Diocese of Kyoto. He was in Shanghai when the news arrived, having been acting as one of the chaplains at the recent conference of Bishops. He has now returned to Wuchang to set things in order there. Of course it will be a loss to the mission here, Mr. Partridge being one of our older workers, but the gain will equally be to mission work considered as a whole, for if he accepts I make no doubt that he will ably carry on the work of the Church in the place where his labors will lie.

On October 28th, the Feast of St. Simon and St. Jude, the new church of St. Peter was consecrated. This church has been building during the past year in the busy suburb of Sinza. It has been erected mainly with money given by the late Mrs. Bedell and will be a memorial of herself equally with her husband. The church is a really roomy and pleasant one, and will be a great addition to our Shanghai buildings. The day was bright and pleasant and we had with us not only our own clergy, American and Chinese, but several of the clergy of the English Church. There were present of these

the Right Rev. W. W. Cassels, Bishop of Western China; the Rev. H. C. Hodges, of Trinity Church, Shanghai, and the Rev. J. A. Hickman, of Western China, and two of our brethren of the Church Missionary Society were in the congregation. We vested in the house and entered the church by the main door in procession with the choir of St. John's College. There were in the chancel and choir twenty Foreign and native clergy. The sermon was preached by the Ven. Archdeacon Thomson, who is the beginner of the work in Sinza, and who carried it on until his departure for the United States, two years ago. Since that time it has been in charge of the Rev. J. L. Rees, who has done much to expand and increase it, and under whose care the present buildings have been erected. The Office of Morning Prayer was said by the Rev. J. L. Rees, the Rev. Y. T. Chu, the Rev. S. C. Hwa, the Rev. C. C. Wu, and the Rev. F. L. H. Pott. Holy Communion was celebrated by the Bishop, assisted by the Rev. S. C. Partridge and the Rev. J. L. Rees. There was a large congregation and the whole service was inspiring.

## MEMORIAL OF MR. YEN.

At three o'clock the same afternoon we met in the Church of Our Saviour, Hongkew, to unveil the tablet to the memory of the Rev. Y. K. Yen. This tablet is of white marble and is fixed in the wall of the church to the right of the chancel arch. It was presented to the parish by all the clergy of the Shanghai district. The clergy entered the church in a body and an address was delivered by the Rev. H. N. Woo, who spoke of the work and life of the departed, and a second address was delivered by the Bishop, who received the tablet on behalf of the mission and thanked the clergy for their memorial of one who had played so large a part in the life of the mission for so many years. He referred to the fact that a life like Mr. Yen's, led amidst heathen surroundings, is a living miracle and as great an evidence of the power of the Gospel as any of the wonders of old time. Such lives are a perpetual proof of the presence and power of the Holy Ghost.

To-morrow night I start up river to

stay for some weeks at Wuchang and Hankow and to visit the river stations. I shall not visit Ichang this time, as

Bishop Cassels has kindly consented to confirm the candidates there as he passes through on his way to the west."

### HAITI.

IN one of his last letters Bishop Holly writes us of his great relief upon hearing at last from the Rev. Benjamin I. Wilson, of San Domingo, the mails having been suspended during the recent political troubles in that republic, and continues: "By the details given in Mr. Wilson's letters now at hand, I am almost struck with amazement at his heroic courage and constancy in devoting himself soul and body under the greatest difficulties and discouragements. While he and his family were almost starving for want of food, he was stirring Heaven by his prayers and earth by his efforts to have the Church of the Holy Trinity at San Pedro painted in order to preserve the wood. He succeeded at a cost of \$181.40, every cent of which has been paid in cash.

"The cyclone which devastated Porto Rico made itself felt also at San Pedro de Macoris. The waters rose to the height of five feet above the earth in some parts of the town. In Mr. Wilson's residence there were two feet of water. He removed his family to a drier locality, but he remained behind occupying the house. Fifteen days elapsed before the flood subsided. This catastrophe Mr. Wilson interpreted as a direct call from God for him to exercise a special ministry among his fellow townsmen of all ranks and classes."

The Bishop concludes: "Mr. Wilson is singularly equipped for the Ministry of the Word by the gift of tongues acquired by actual contact with people of different nations and by his lingual aptitude."

### BUSINESS-LIKE ZEAL.

MRS. COLBURNE, of the English Church mission at Hakodate, Japan, tells of the "business-like" zeal of the converts in seeking the salvation of others. The brightness of their faces is noticed even by the heathen, who cannot understand the change. Some of the Christians have died, and the radiance of their death-beds has proved a most powerful influence for the Gospel, witnessing to the reality of their newness of life even at their latest breath. Further interesting particulars are given in the following extracts from her letter: "The Buddhists about here realize this, and some time ago were in quite a state of mind about the possibility and likelihood of this district all becoming Christian. We wish their fears had been realized. But, though it is not so, we have been much encouraged by the ready acceptance the story of Christ has had in many a patient's heart, in people who have been too ill to come to the dispensary, but whom we have visited constantly in their homes. Too poor to go to the local hospital, or, in the case of others, having spent their last cent in medicine to no purpose, they are just the ones to be relieved by the medical missionary, and then are ready to listen with grateful hearts to the story of the Great Physician.

"Many a time I have heard one say at the close of the little bedside talk concerning the way of salvation, 'Ah, truly this is a thing to be thankful for. I had never heard it before.'

"It is grand,' said another one day to

a group of friends. 'Here I have got my body healed, and my soul saved, and I have the hopes of Heaven before me.'

"Another convert, lately confirmed, has from the first proved herself such an earnest worker amongst others that overhearing her saying one day how much she would like in her spare time to go about telling others this joyful Gospel, I began to take her with me to the patients' houses, and now she is invaluable in this way.

"I was in a shop with this woman a day or two ago, making some trifling purchase, when the shopman remarked on the altered expression of her face lately.

"'I know her mother died not long ago,' he said; 'what can make her look so happy?'

"She then told him she had entrusted herself entirely to the one true God, and that now she had peace and joy, and no sorrow or anxiety. I thought it was such a nice testimony, and one that must do good. The shopman remarked that that was certainly a thing to be thankful for.

"This woman had her head injured with the tongs, and some of her hair torn out, by some relatives whom she visited and told, as she does to everybody, the story which has brought such gladness and gratitude to her own heart. 'If this had happened before I was a Christian, I should have been very angry,' she said, and I could quite believe her; 'but as it was I said nothing, but just prayed to God to help me.'"

# MISCELLANY.

## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm l., 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm ii., 8.*

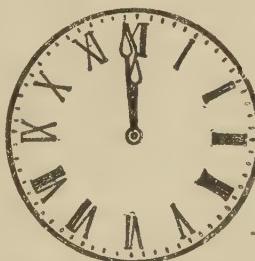
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At mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

### BISHOP JOHN WILLIAMS'S PRAYER.

For the Use of Children of the Church.

ALMIGHTY FATHER, WHO HAST PROMISED IN THY HOLY WORD THAT THEY WHO EARLY SEEK THEE SHALL SURELY FIND THEE, WE PRAY THEE SEND DOWN UPON US, THY CHILDREN, THY HOLY SPIRIT, THAT WE MAY CHOOSE AND LOVE THY WAY, AND BE KEPT EVER IN PURITY AND PEACE. GIVE US SOME WORK TO DO FOR THEE, AND DRAW US TO FOLLOW EVERY HOLY CALL, TILL WE COME TO THE LIKENESS OF OUR MASTER AND OUR LORD. GRANT THIS, WE BESEECH THEE, FOR THE SAKE OF THY SON OUR SAVIOUR JESUS CHRIST. *Amen.*

## IN THE NEW HEBRIDES.

DR. PATON, FORTY YEARS IN THE SERVICE, TELLS OF HIS EXPERIENCES.

DR. JOHN W. PATON, of the Independent Church of Scotland, who for more than forty years has performed the duties of missionary in the New Hebrides islands, spoke to a mass-meeting of Presbyterians at the Central Church, on Washington Street, recently. The sermon by Dr. Paton was a thrilling narrative of life in the Cannibal islands, and his remarks were listened to with marked attention.

Dr. Paton, who is an old man, has spent the latter half of his life among the cannibal inhabitants. Forty one years ago he landed on the island of Tanna, of the Hebrides group, in company with a brother missionary, knowing little of the natives and nothing whatever of the twenty odd tongues spoken by them. He stated that during his residence on the island six missionaries have been murdered and eaten by the natives, and as many as fifty times his own life has been threatened, and only preserved through the merest chance.

Dr. Paton is still active in the cause of Christianity, and intent upon attracting the attention of Christian people to the Cannibal islands. He came to America to attend the session of the Pan-American Congress. His purpose in returning to England from the scene of his life labor is to superintend the translation and printing of the Bible into one of the numerous tongues spoken on the Hebrides islands.

"The difference," said Dr. Paton, "between the savage and the Christian is that one wears clothes and the other does not. Through long years of weary toil I look back upon the result of Christian labors in the island, and where the Word of God was unknown and unheard of forty years ago, there are now 18,000 converts, 3,000 members of the church, and 300 native missionaries who carry on the work we have inaugurated without pay or earthly recompense.

"The seed is only sown, however, and the harvest is still to come. With all our labors there are yet between 40,000 and

60,000 cannibals in darkness, and to these the Word of God must go. The utter barbarity and cruelty of the people to their women, even at present, in some sections is heart-rending to look upon, but such things nerve the heart and mind in the settled purpose not to give up. I have seen a woman passing by the door of the station burdened and almost bent double under a weight of bamboo, while her husband walked at her side with a club or rifle on his arm ready to beat her should she go down under the weight. Such were once daily occurrences on the island, and when the women of America compare their condition with that of the poor, helpless women of the Hebrides, and of all Oceania, they should be proud of their race and of the superior advantages of Christianity.

"You can imagine the difficulty and danger that surrounded us when you know that there are twenty-two different tongues spoken in the group, and that we were unfamiliar with all of them. The work of mastering these languages has been the work of years and was essential before anything could be accomplished.

"A plurality of wives is a practice in the island, and as many as twelve to a man is a common condition among the chiefs and strongest warriors of the tribes. In accepting Christianity the great sacrifice they have is that of parting with all their wives but one, but few hesitate to make the sacrifice.

"My purpose in coming home is three-fold: In the first place, it is to interest more people in the New Hebrides and the work of Christ which is being carried on there. In the second place, it is to petition your President and your Congress to prevent American merchants from selling brandy and rum and other intoxicants, as well as firearms, to the natives. They have no need for firearms, as there is no game to kill on the island; the only purpose they can put such instruments to is that of killing each other. The work of Christianity is retarded by the wholesale introduction of whiskey and rum, and as England has forbidden her merchants to carry intoxicants to the islands years ago, the good example should be followed by America. In the third place

it is to petition the Powers to prevent slave-trading in the islands.

"During the progress of your war with the tyrannical power of Spain you do not know with what anxiety we watched for the outcome and with what sincere prayers of gratitude we hailed you as the victors. It was through the power of God that you took in Hawaii, and through the same power that you went further across the ocean to a people suffering under the bondage of a cruel nation. The feeling was one of joy to all the people of Oceania, and it is their wish that you should remain. The cry is raised that since you have driven Spain out, you should leave those people to govern themselves.

"They are not strong enough to govern, for they know little of the power of God as yet, and know nothing of government. It was destined that you should come out yourselves in the States and colonize in the name of civilization, as England has been doing for years."—*Atlanta Journal.*

### A SAD PICTURE.

IF we desire to be consistent Christians, manifesting in any measure "the mind that was in Christ Jesus," we shall do well to press upon ourselves and others at home far more earnestly than hitherto the claims of mission work abroad. The clergy especially should act as if they felt missions to be the primary work of every congregation and every Churchman. As it is, the *Intelligencer* faithfully presents a very sad picture of the existing state of things even in our churches: "There can be no doubt that our Church's slackness lies mainly at the door of the clergy. The people are not interested because they do not know, and they do not know because they are not told. In one third of our parishes they never hear from the pulpit of their missionary duties or of missionary work. In another third, at least, they hear once in the year only, and that from the lips of strangers; their own pastors have not so much as made a passing reference in the course of fifty-one Sundays to a duty which, on the fifty second, they are told is the first and paramount duty of Chris-

tians. It is futile to look for a general interest in missions on the part of Church-people under these conditions."—*English Church Paper.*

### EXTRAORDINARY SUCCESS.

THE Hon. Horace N. Allen, United States Minister to Corea, gives the following very interesting facts concerning that country: "Korea, the hermit kingdom, is tranquil, and so far as my fifteen years' experience in that country enables me to peer into the future I see nothing but tranquillity ahead. Of course there are local disturbances, but, taking the country as a whole, all is orderly and peaceful, and the outlook is for the continuation of such conditions. 'Hermit kingdom' is now a misnomer, for Korea is an empire, its ruler having become emperor as one of the results of the Chinese-Japanese war, which destroyed the nominal suzerainty of China. Having taken the title of emperor, the present ruler reigns independently and without dispute. He has been reigning for eleven years, and the Li dynasty, of which he is a scion, has been in possession of the throne of Korea for 500 years. The emperor has no name, being much too sacred for any appellation. He is surrounded by a hedge of strict etiquette, and therefore not easily accessible, but when reached is found to be a man of genial nature, high intelligence, and great desire to do those things which are for the benefit of his empire and people. He is now forty-nine years of age." Missionary enterprise in Korea is having extraordinary success at the present time.

### THE OUTLOOK IN ASIA.

THE Rev. Dr. Amory H. Bradford, of Montclair, New Jersey, in an address delivered before the ministers of Chicago, at the Chicago University, alluded to the missionary outlook in Asiatic countries, he having recently visited China and India. He said: "There is an eddy in the tide, but the tide itself is settling toward a more intelligent, a more independent, and a more general appreciation of Christianity. The state authorities, realizing that political changes are impend-

ing, and not daring to trust the representatives of foreign governments, are turning to the missionaries for advice. A translation of "Mackenzie's History of the Nineteenth Century," by Timothy Richard, an English missionary, has already exerted a wide influence and helped to bring the missionaries to the favorable attention of the government."

Concerning the scepticism at home as to the value of Foreign missions, he said that one cause is the incorrect reports of those who make the tour of the globe. "If a traveller has been in China or India he is supposed to speak with authority. As a matter of fact, he may not be so well informed as he would have been had he carefully studied the problem at home. He did not know the language of the country he visited; he seldom, if ever, saw the missionaries; when he did so, he was usually under the direction of a guide from a hotel, whose character and information were both untrustworthy. Missionaries testify that few tourists ever come in close contact with their work. Yet they return and presume to speak with authority; and those at home who do not discriminate receive their testimony as final."

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#### A NOTED TRAVELLER'S TESTIMONY.

CAPTAIN YOUNGHUSBAND, C.I.E., whose opinion cannot be said to be influenced by any blind admiration for the missionary idea, nevertheless speaks in strong terms of the missionaries themselves in his volume entitled "The Heart of a Continent." He closes his chapter on "The Missionary Question in China" with the following affirmation: "That some effect is being produced I can vouch for from personal experience. I can testify to the fact that, living quietly and unostentatiously in the interior of China, there are men who, by their lives of noble self-sacrifice and sterling good, are slowly influencing those about them—men who have so influenced not only a few, but many thousands of these unenthusiastic Chinese as to cause them to risk life itself for their religion. And if this good work

is going on, if Christians are willing to give up all they hold most dear in this life to help others forward, is this not worthy of support?—not the support of force, for even the missionaries themselves do not desire that, but the support afforded by the encouragement of their fellow-Christians."

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#### JOYFUL NEWS.

JOYFUL news comes from the province of Hunan, in China. The officials, and hence the people, have been actively up in arms against the foreigner, and those missionaries who have gone into the province have done so at the peril of their lives; but now the Rev. Harlan P. Beach is able to write: "A telegraph line connects its capital with Wuchang, and even the electric light is an actuality within its sacred precincts. In spite of the proud boast of its literati, that 'the devil's church can never be planted within the pure confines of Hunan,' the London and China Inland Mission and the American Presbyterians and Episcopalians are laboring in seven Hunanese centres. The once notorious writers and publishers of anti-foreign and grossly obscene attacks upon our religion are now reading Christian books and periodicals, and the chancellor of education of the province more than a year since wrote to the Christian Literature Society at Shanghai acknowledging that Hunan needed reform, and asking that the Chinese editor of that society become professor in the college of their provincial capital."

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#### AN IMPERIAL DECREE.

A RECENT imperial decree in China is directed against the universal peculation of the officials, describing in detail cases where the government has been despoiled of its proper income. The edict speaks of the dire financial straits in which the country is now placed, and exhorts the officials to be honest and faithful in the collection of the revenue. The whole decree is practically a confession of impotence and a cry of distress, showing most clearly the moral corruption which

exists among those who have lauded so highly the ethics of Confucius.

### MISSIONARY ZEAL.

A STRIKING evidence of the missionary zeal of the Christian people of Honolulu was recently given at a service in one of the churches in behalf of the Hawaiian Evangelical Association. Dr. Bingham presented the needs not only of Micronesia, but of that great island of the Philippines, Mindanao. Mindanao is about five times the size of Massachusetts, has a population of 1,000,000, and there is not a single Protestant missionary within its borders. The response was certainly remarkable, the offertory amounting to \$10,459.

### FRAGMENTS.

—The Bishop of Selkirk, in the Canadian Yukon district, has written to the Colonial and Continental Church Society that among the multitudes attracted by the fame of the Klondike have been so many Churchpeople that churches and chapels are now filled with seemly congregations. There are from 40,000 to 50,000 in the district, and the increase of population demands fresh effort for their care and instruction. The purely missionary character of the diocese has changed. Indians are no longer the chief persons to be considered. The conditions are becoming colonial. The southern part of the diocese, being quite unoccupied as yet with missions, is in really urgent need.

—The *Indian Churchman* says: "On August 12th last, not more than six months after setting foot in India, the Metropolitan actually took a full Confirmation service in Bengali at Ranaghat in his diocese. But not only this, he even went on to give an address to the assembled candidates in their own Bengali vernacular! This is certainly a record achievement in the linguistic line.

—Man's extremity is often surely God's opportunity. Some men were to climb a high mountain in Norway. A

guide had been hired at a great expense, who was to call them in the morning. At the appointed hour they were awakened, but by a boy of only ten years. The tourists remonstrated and said they had been cheated, for surely this boy could not guide them. But the boy could not understand and simply pointed to the mountain. So in disappointment they started, hoping in some way to get their money back. The boy led them for about two miles, when they came to the foot of the mountains and there was the guide with all the appliances for climbing. He would not waste his strength in taking them along the comparatively safe path from the hotel. But he was ready to aid when the dangers were to be met. So often God does not reveal Himself till our time of need.—*Current Anecdotes*.

—Christian teachers are leading the girls of Japan upward and onward. As Dr. Griffis says: "By them the Japanese maiden is taught the ideals, associations, and ordering of a Christian home, a purer code of morals, a regeneration, a spiritual power, of which Buddhism knows nothing, and to which the highest aspirations of Shinto are strangers. Above all, an ideal of womanhood, which is the creation and gift of Christianity, at once eclipsing the loftiest conceptions of classic paganism, is held up for imitation. The precept and example of Christian women in these labors are mightily working the renovation of the social fabric in Japan.

—Sir William Macgregor has had a close acquaintance with missionaries in the South Seas for twenty years, and this is what he told a reporter of *The Age* about them as he passed through Melbourne recently: "In the course of my twenty years' experience I have never known a missionary to become rich. I have never known a missionary who was not a pattern of good living, and that in itself is of great value when put before a native race. I believe the living of a blameless life by a missionary, even if he never did any other form of teaching, would alone justify his presence in a community and make it of value."

## BOOK NOTICES.

THE United Offering Calendar for 1900, published by the Woman's Auxiliary of All Saints' Church, Syracuse, New York, contains twelve pages—on each page and above the days of the week and month the picture of one of our Missionary Bishops with appropriate missionary Scripture texts; below, the days of the week and month, the Church days and colors.

On the reverse side of each page information regarding the United Offering, its history and other items of missionary interest. The Calendar is printed in good type on good, heavy paper. Size, 9x11 inches; pictures, 3x4 inches.

Retail price, twenty-five cents each. In quantities of twenty-five or more, twenty cents each, and delivered to any address on receipt of price. Sample sheets will be sent on application. Orders should be sent as early as possible to Miss E. A. Coon, Financial Secretary, 1624 South State Street, Syracuse, New York.

ATTENTION is called to a little manual of Sunday-school instruction of fourteen pages, graded, especially prepared for Trinity Church Sunday-school, Hartford, Connecticut. The object of the manual is to familiarize the pupil with the Bible and Prayer Book, to fix some of their chief treasures in his mind, to develop loyalty to the Church, and to help in building strong Christian characters. The system adopted is graded to the ages of the pupils from that of the kindergarten to that of the fourth grade, including pupils of fourteen years of age and over. The outlines only of the course to be pursued are given, supplemented by prayers for occasional use.

The diligent and faithful study of such a manual cannot but produce good results, and accomplish the ends for which it was prepared.

"ARE We Nearing the End of the Age?" is the subject of an able article which opens the December number of *The Missionary Review of the World*. The writer, Dr. Pierson, considers in succession each of the principal means of computation, and reviews some of the main points advanced by various Bible students. While not dogmatically stating his conclusions, Dr. Pierson is inclined to believe that the signs of the times point to an approaching crisis. The Rev. W. T. Gidney, the author of "The Jews and their Evangelization," contributes a valuable article on "Christian Missions to Israel." The statistical tables showing the distribution of Jews throughout the world, the work of societies working for Israel's conversion, and the distribution of Jewish missionaries are very valuable. There are three finely illustrated articles: "The Little Republic," by D. L. Pierson; "The Christian Village System of India," by Wm. Beatty, and "Jan Hus," by Geo. H. Giddins. Missionaries will be especially attracted to the article on "The Missionary on Furlough," but all will be repaid for a careful reading of this magazine, which covers the whole field of missionary thought and activity.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 per year.

"A JUNIOR'S Experience in Missionary Lands," is the title of a little book of 127 pages, by Mrs. B. C. Comegys, Jr., a book in narrative form containing many interesting things that come across one's path travelling in foreign countries, especially in Syria, Persia, India, Siam, China, Korea, and Japan. It is

well adapted to young people. Published by Fleming H. Revell Company, New York. Price, fifty cents.

A WHOLESOME treatise full of timely and valuable suggestions has been published by the Better Way Publishing Company of Grinnell, Iowa, under the title: "Self-supporting Churches and How to Plant Them." Illustrated by the life and teachings of the Rev. C. H. Wheeler, D.D., for forty years missionary of the American Baptist Church Foreign Missions at Harpoot, Turkey. Mr. W. H. Wheeler, his son, is the author of the volume. He has had unusual opportunity to study the life and work of his father and has been a close observer and student of missionary methods and policy, both historically and theoretically. The result of these observations, and the conclusions to which they have led the author, are embodied in his book, which contains 382 pages, with an index, divided up into eighteen chapters. The book is especially valuable to missionaries and others interested in Foreign Missions, in its outlining of a policy for the conduct of any mission or group of missions. Price, \$1; to missionaries, 75 cents.

"IN PRIMO" is a recent publication put forth by Fleming H. Revell Company, of New York, in which the author, Eniled, narrates a story of pleasing and interesting chapters calculated to inspire in the young a realization of the importance of beginning life with high ideals and noble purposes. The book has a grand mission and should prove an incentive to true living and greater achievement. 388 pages. Price, \$1.25.

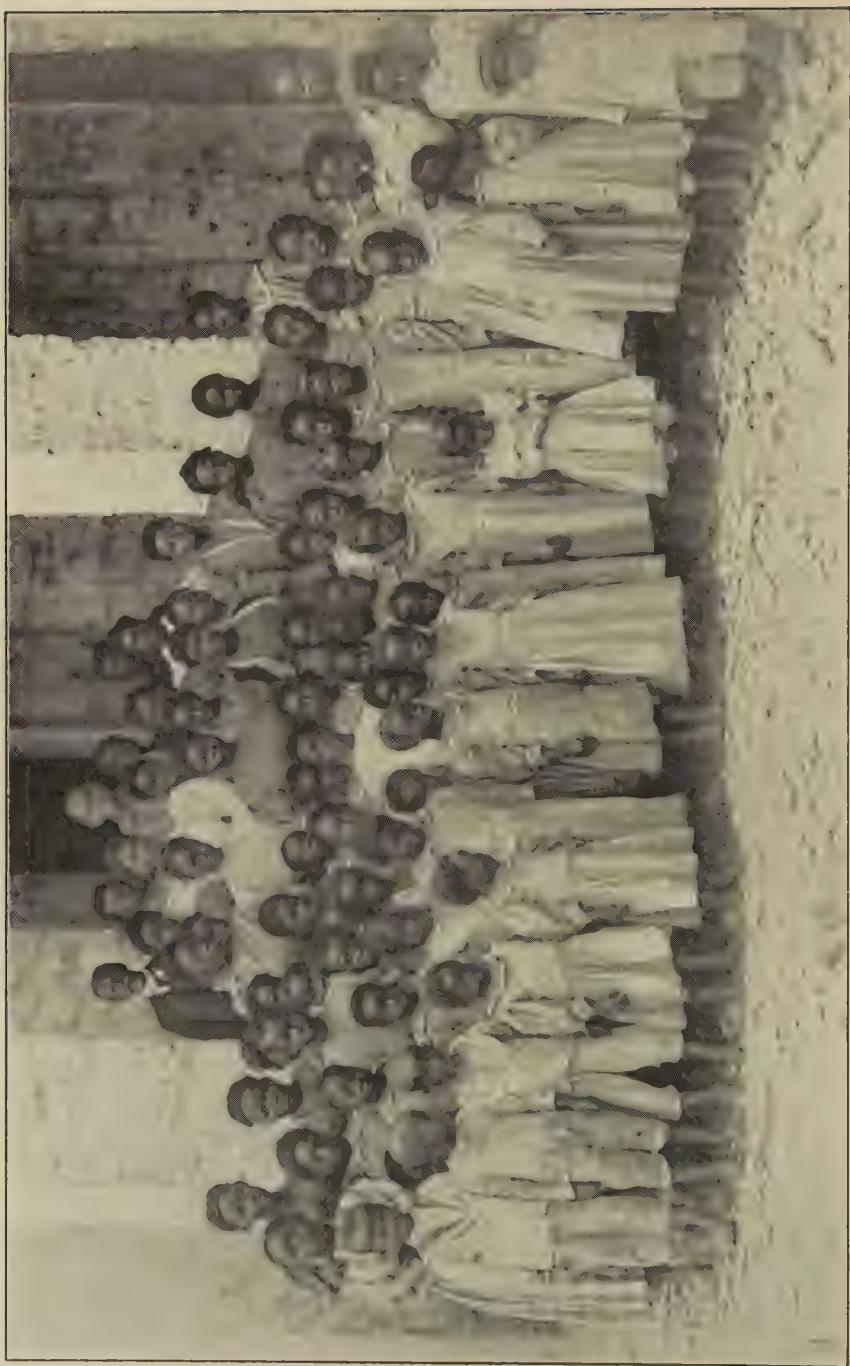
THE Presbyterian Committee of Publication, Richmond, Virginia, publishes a new book of 468 pages, entitled: "The Dragon, Image, and Demon; or The Three Religions of China"—Confucianism, Buddhism, and Taoism, giving an account of the mythology, idolatry, and demonolatry of the Chinese. The author is the Rev. Hampden C. Du Bois, who was for fourteen years a missionary at Soochow, China. Price, \$1.

ANNIE MARIA BARNES has written a beautiful story for children, entitled "Tatong, the Little Slave: A Story in Korea." It tells, in a pleasing and attractive style, the history of a little Korean girl whose parents, when an infant, threw her into a field to die, but who was found by a passing stranger who cared for the little one for five years and then sold her as a slave. Her eventful life of hardship, suffering, and subsequent rescue by Christian people, and conversion, are graphically told in this story. Published by the Presbyterian Committee of Publication, Richmond, Virginia. Price, \$1.25.

CHINA is to day very much in the minds of the people of both the eastern and western continents, and Dr. Smith's "Village Life in China," will provide a fund of interesting information, especially for those studying the sociological conditions of that ancient and peculiar race.

The value of the book is greatly increased by the fact that its author, the Rev. Arthur H. Smith, D.D., was himself a missionary of the American Board in China for twenty-six years. Covering over 352 pages, with thirty-one illustrations, this volume will furnish a helpful understanding of the Chinese people, and an aid to the comprehension of the problems that now perplex the thinking world. The book is published by Fleming H. Revell Company, New York. Price, \$2.





SUPERINTENDENT, TEACHERS AND PUPILS OF OUTHWAITE ASYLUM AND GIRLS' SCHOOL, CAMP PALMAS.

# THE WOMAN'S AUXILIARY.

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CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.  
MISS JULIA C. EMERY, *Secretary.*

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## THE JANUARY CONFERENCE.

THE January conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday, the 18th, after noonday prayers in the Chapel.

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## MINUTES OF THE DECEMBER CONFERENCE.

THE December conference was held in the Board Room of the Church Missions House, on Thursday, the 21st, Miss Laight, president of the Domestic committee of the New York branch, presiding.

Preceding the meeting the General Secretary and the Corresponding Secretary of the Board were introduced, and, thanking the officers for their greeting sent from the previous meeting, added a few words of counsel.

Dr. Lloyd reminded them that the cordial and sincere welcome given to the new Secretaries bound the Auxiliary officers to loyalty to them in their efforts to deepen missionary spirit and to extend missionary effort throughout the Church ; and counselled them never to permit themselves to indulge in carping criticism of them and their methods. He then spoke of the Heavenly character of Auxiliary work as done for the Body of Christ, which lives in Heaven rather than on earth, and which should be tended by Heavenly ministrations; which truth being kept in mind, no work for that Body, however routine and commonplace, shall be without its Heaven-given beauty.

Mr. Wood followed by speaking of his own special department of work with regard to THE SPIRIT OF MISSIONS, stating it to be his and Dr. Lloyd's intention that it should be no merely *woman's magazine* to which the men of the Church could not be persuaded to give attention, but that it should be suited to the needs and interests of men, and that the women should give their help by aiding in its circulation. He spoke of the tendency of some in these days to look upon this as a discouraging and unhopeful time, and insisted that with us no such thing as discouragement can be known, or should be, since, against the 200,000,000 human beings under Christian influences a hundred years ago, we can set the 500,000,000 of to-day. Mr. Wood also spoke of his hope of being in occasional correspondence with officers of the Auxiliary, as well as with others interested in missions.

After the Secretaries had excused themselves, the roll was called, when officers responded from : Connecticut, two ; Long Island, one ; Minnesota, one;

Newark, three (two Junior); New Jersey (one Junior); New York, nine (two Junior)—seventeen officers, from six dioceses. Salt Lake was also again represented by Miss Elliott.

The Secretary called attention to the great interest being shown in the study of missions, and exemplified it by the following letters from diocesan, district and parochial officers.

The president of the Duluth branch writes :

I went to St. Cloud last week with the Bishop, and attended the deanery meeting. I made an address at an afternoon meeting, on "The Woman's Auxiliary," which seemed to rouse the women to wish for more; so we went over to the rectory, and *talked it out*, the result being that several women who were there from Royalton resolved to have a branch there, and I am to send them the necessary leaflets, etc.

The next day the church at Sauk Rapids, two miles away, was consecrated, and a good class for Confirmation was presented. After service, we were all entertained at lunch by a member of the congregation, all the ladies assisting. I thought that was a golden opportunity, so, instead of going for the drive arranged for us, I stopped till all had lunched and the ladies were out of the kitchen, and had another meeting in the parlor. Several St. Cloud ladies stayed, too, "to hear it over again," and before I left, we had voted to have a branch there, had elected officers, had adopted a constitution and outline of study, and apportioned the subjects and appointed the meetings for the winter. I felt very happy over it, and the rector came to me, with tears in his eyes, and said: "I believe this is the beginning of a new era."

To-day comes a request for ten mite-chests from a place where there is no church and no clergyman. Our Indians, too, are beginning to feel that they can do something for themselves, and are going to buy the candy for their own Christmas-trees all through the reservations; and our three branches of the Woman's Auxiliary there are in a state of development unknown before. They seem pleased at my monthly letters.

A vice-president in a Vermont district writes:

I am asking all the secretaries of branches of the Woman's Auxiliary in this district, twelve in all, to form classes for mission study, with the hope that spiritual life may be deepened and quickened, and a greater knowledge of, and interest in, the great work of the Church so developed.

In some branches there is great need of instruction in the teaching of the Church before interest in missions can be aroused, and I make use of "The Family Ways" series, "The Catholic Religion," etc. The formation of these classes is not always easy, but I persist in asking that the experiment be tried. In the spring I hope to be able to call a district meeting to arouse greater interest, and shall hope to have speakers who are full of missionary enthusiasm.

I enclose a list of the names and addresses of secretaries in this district, to whom I would be glad to have leaflets sent, if they have not already sent for them.

The president of a parish branch in Michigan sends the names of eight members of the branch for the address-book, adding:

I think much good will come from the reading of any missionary leaflets you may see fit to send. We are few and poor. I trust we may sow seed now, that will bring forth fruit in the next generation.

The Secretary again called attention to the recent leaflet issued by the Missionary Study committee, and that giving "Practical Suggestions for Mission Study Classes," published by the Church Missions Publishing Co., 211

State Street, Hartford. She then referred to the greatly increased use of the stereopticon for conveying missionary intelligence, reading the following letter lately received from Georgia:

As general missionary of Georgia, I have a large number of churches. I am also at the head of our Sunday-school Institute. A grand idea has taken possession of me. Having heard of the sets of slides which have been prepared to illustrate our mission work, I am anxious to exhibit them all over Georgia. I have an excellent stereopticon, and have often lectured. Could not the Auxiliary fit me out with a set of slides, either the Indian or the China set? I should use them for the first time at our Sunday-school Institute, January 18th, and thereafter as widely as possible. Thus I think I could do good service for the cause of missions. Can you not help me to carry out this plan? I will gladly give my time and the use of my instrument. Bishop Nelson heartily approves this plan.

The leaflet just printed upon "Illustrated Talks," answers such a letter as this, giving the experience of the Massachusetts Juniors with their slides, and suggesting that other branches of the Auxiliary follow their example and that of the Michigan Juniors, in providing their own.

The Honorary Secretary asked that, instead of making a report, she might give up her time to a general discussion of the Missionary Week, and moved that the order of business be suspended and that the officers of the New York branch be allowed to make an immediate report upon it, followed by suggestions from all present that might help to make any future effort in the same direction still more valuable and successful. This was accordingly done; and although all united in the warmest encomiums of the week, and in congratulating Miss Tomes and her co-workers most heartily upon its success, they ventured the following suggestions, especially in regard to the exhibit, in the spirit of the most interested desire to see good work even better done:

1. That a less busy time of year be chosen.
2. That possibly a hall might prove more attractive than the basement of a church.
3. That an admission fee might be asked.
4. That it might be more thoroughly advertised: Girls' Friendly associates asked to come with their girls, Chapters of the Daughters of the King, Sunday-school classes with their teachers, personal friends invited by direct invitation.
5. That the missionary idea might be more strongly emphasized by large, plain, explanatory labels attached to the special missionary exhibits, by a more careful training of the helps to explain what was shown, by having definite, separate hours for services and for the exhibit, with speakers in the courts, advertised to speak at certain times—as many as possible of these people being members of missions, either natives or missionaries.

Reports were presented from the committees on systematic giving and missionary workers, and by the branches present, and with the Doxology the meeting adjourned.

### THE LOAN EXHIBIT OF THE MISSIONARY WEEK.

THE services held in the Church of the Heavenly Rest, New York, during the first week in Advent, which was kept by the New York branch of the Woman's Auxiliary as a missionary week, are reported elsewhere in this number; we will give here all too brief a notice of some features of the Missionary Exhibit.

This was displayed in the basement of the church, where space was so partitioned off

for the different mission fields as to give three sides of wall upon which to display the treasures of each court. These courts were eighteen in number, the first containing the model missionary box, prepared and shown by St. Matthew's branch of the Auxiliary. This box was filled with the many useful articles needed to bring comfort into the home of the missionary and his family, to whom it was sent directly after the exhibit. The clerical suit, the winter and spring overcoats, the umbrella, the rug for the floor, the prettily trimmed hats, the warm blankets, all showed that the importance of giving the things that cost the greatest expenditure of money outright had been fully realized. At the same time, the wrappers and knitted bedroom shoes, the games for the children, the book for the missionary, told the desire that the box should bring something beyond the necessities of life into the missionary's home.

Across the hall from the missionary box were the courts, side by side, where the United Offering and Junior Auxiliary committees brought those important departments of Auxiliary work before the notice of the visitors. The bags and cases which had held the offerings in 1895 and 1898 were prettily arranged, and leaflets presenting the object of the offering of 1901 and boxes to collect it were freely given out. In the Junior court the scrap-books, containing scenes from different missions, the Junior and Baby boxes, maps, missionary games, and all the appliances for interesting the children of the Church were displayed, and members of the committee unweariedly detailed again and again the story of the Babies' Branch and of the work which those same babies may do as they grow on in childhood.

Passing through a doorway next the United Offering court, one entered the room of the Missionary Library, collected and arranged through the untiring exertions of a student from the General Seminary. There on one long table were set out in order the publications of the Board and the American Church Missionary Society, the *Church Mission News*, *The Church in China*, and *The Church in Japan*. On another were the *Round Robins*, *Missionary Leaflets* and other publications of the Church Missions Publishing Company, and on others were books borrowed from the shelves of the libraries in the Church Missions House, the Seminary, and from various Church and other bookstores. These books were classified, those for study classes together, those for children, biographies, etc., and the librarian was always ready to take orders for any publications which the visitors might wish to buy. At the request of the librarian, and for the benefit of those who thus became interested in missionary reading and study, it is planned that a list of these and other similar books may soon be printed.

The courts and the library already mentioned were primarily intended for the practical benefit of those engaged in Auxiliary work, and were full of suggestiveness of useful methods; the other courts were of a different character, filled with articles of two descriptions; first, those which brought places and the life and habits of their people before the observer, and secondly, those which exhibited the methods and results of Christian training. These courts were ranged about the room in such a way as to bring vividly before the eye of the spectator striking features of the lands and missions they presented. The yellow flag of China hung at the entrance to a room in which Chinese chairs and tables were ranged in the exact style to be found in every such room in every family, high and low, in China, while the portrait of the first Bishop Boone, on the rear wall, looked down upon the models of houses and gateways, on wheelbarrows and sampans, upon embroideries done by our school-girls and books translated by our missionaries.

In Japan, the idol dug from the foundation of St. Agnes's School stood with an edict board on either side, while beautiful scenes of Holy Trinity Church, Kyoto, and St. Agnes's school buildings, the Constitution and Canons of the Holy Catholic Church, Japan, the New Testament and the Prayer Book open to the view, showed how old things are passing away, all things becoming new. The clear lettering upon the things in the

Japan exhibit (as also in Africa), and the careful reiteration of historical facts relating to the missionary articles shown, made a visit there truly valuable.

In Africa the king's seat and cap and the chief's drum were prominent, while the quaint water-color sketches of the mission in its early days were most interesting; and another relic of that time, fifty-five years since—a touching frail memorial of a mission ended long ago, but lingering still in the work now carried on by Mrs. Neal, Mrs. Dennis and Mrs. Smith at the Girls' School, Cape Palmas—was a bit of patchwork framed between glass, and bearing the inscription: "A piece of quilt made by little African girls in the mission school, Cape Palmas, West Africa (about A.D. 1845), who were taught by Mrs. Elizabeth Rutherford Savage."

But we cannot linger to describe the model of the thatched country house from Cuba, and the Mexican drawn work, made in the Hooker Memorial Orphanage, and shown by the two young Mexican girls just come from there to enter the Philadelphia training-school to be fitted for missionary work. Nor can we stop to tell of the mats made of square bits of fur by the women at Point Hope, or the lace of the Indian women of Duluth and Oklahoma; of the horseshoes and whiffletrees and balustrades and shoes from Lawrenceville, and the bricks and cloth and sweet potatoes from Raleigh; of the bedspread, of red, white and blue squares—in odd contrast to the one of lace in the Indian court next door—from Southern Pines, and the little log house from Bedford City. There was the other log cabin, with its big outside chimney daubed with clay, from the poor whites of Asheville, their hand loom, their hats, their enormous apples; and then, going back into the far past, in the Assyrian booth, the open Koran, and, recalling a remoter past than that, such a coat and sandals as the youthful David wore, and such a sling as he carried when he guarded the sheep on the hills of Bethlehem, and such a veil as Rebekah shrouded herself with when she alighted from her camel and met Isaac walking in the field at eventide.

Finally, gathering the story of these courts together in one mimic representation of human life, the traveller around the Missionary Exhibit came to the group of dolls: the little family of Sioux, from South Dakota; the Oneida girls, from Wisconsin; the Shoshone papoose, from Wyoming; the Onondaga, from Central New York; the Mormon bride and groom, from Utah; the trained nurse and the cotton picker, from Raleigh; the Syrian bride, the Greek priest, the children from Alaska and Japan.

We tell the story of the New York exhibit thus briefly and imperfectly, feeling sure that in no better way can Miss Tomes and the committees associated with her, and their many and faithful helpers, and the rector and members of the parish (whose hospitality knew no bounds), be repaid for their hard and anxious work, than by knowing that the example set last year in Philadelphia, and followed by them with many important and most suggestive additions, shall excite among Churchpeople in all our larger cities, and in smaller towns as well, the desire to imitate it, according to their ability and opportunity.

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### THE IMPROMPTU TALKS.

DURING the time of the Missionary Exhibit, at irregular intervals, the visitors would be called upon to stop and listen to some missionary recital. In this way, beside the frequent addresses in the church, short talks were heard from the Rev. Messrs. Caunt, Porto Rico; Conron, late of South Africa; Edson, late of Point Hope, Alaska; Scott Wood, of Southern Virginia; Wetmore, of Asheville; Woodman, of Tokyo, and Ingle, of China; the Rev. Dr. Powers,

secretary of the American Church Missionary Society, upon Brazil; Mr. Paul Shimmon, a native of Persia, now a student in the General Theological Seminary, upon the Assyrian Mission; from Mrs. Wetmore, of Asheville, while Miss Elliott was present on two days to show pictures from Utah and tell of the peculiar difficulties of work in a Mormon country, and Miss Carter told of the lace work among the Indians. On two days, also, the Iroquois choir boys from the Onondaga Reservation in Central New York sang in both English and Mohawk.

### WHAT ONE RECTOR DID.

ON one day during Missionary Week the rector of a parish neighboring to New York brought six of the honor scholars from his Sunday-school with him to the exhibit. They spent two hours going carefully through the courts, and returned home determined to begin in some corner of their parish house a permanent missionary exhibit of their own.

### THE FRONTISPICE.

IT is a pleasure to remember the share which the Woman's Auxiliary has in the Science Hall of St. John's College, Shanghai, which is presented in the frontispiece of this number. The Hall was the special object of the Foreign Committee of the New York branch in 1897-98, and during that year \$5,000 was contributed through that committee toward its erection.

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### REPORT OF THE JUNIOR ADVISORY COMMITTEE OF THE WOMAN'S AUXILIARY, FOR THE YEAR ENDING SEPTEMBER 1ST, 1899.

THE Advisory Committee of the Junior Auxiliary, in presenting this report for the consideration of the Woman's Auxiliary, feel that, compared with the importance of the work to be done, the suggestions embodied in it touch only the outposts of the subject. But in obtaining them new contacts have been made with all the diocesan secretaries engaged in Junior work, and in time this will promote a greater feeling of unity throughout the country, all striving to help each other in enlarging the work of the Junior department.

The topics to be considered were discussed at a meeting of the committee held in the Church Missions House, New York, on April 19th, 1899, the Honorary Secretary and the Secretary of the Woman's Auxiliary being present. These topics were apportioned to the different members of the committee, for correspondence during the intervening months with the Junior diocesan secretaries, the results of their investigations to be the groundwork of this report. The responses received have been most encouraging, and the committee hope for continued and extended interest in their efforts.

I. The first point to be taken up is the advisability of conference with the Woman's Auxiliary officers in dioceses at present reporting no Junior work. There are only five dioceses where this condition exists, and it has been found that in them the Woman's Auxiliary itself is still struggling, most of these dioceses being recent or newly-formed

missionary jurisdictions. In increasing the work under such conditions, surely something however small, may be done, if the spiritual side of missions be emphasized rather than the financial. The story of missions can be made to delight children, and because they cannot always give money is no reason why, under an enthusiastic leader, they should not become valued Junior workers; and this applies, as well, to those parishes in flourishing dioceses, where no Junior work is done. There should be a Junior Auxiliary in every parish, as much a matter of course as the Sunday-school itself. When this ideal condition is reached, the Woman's Auxiliary may feel satisfied with its Junior department, but not before.

II. In studying the second topic, the comparative merit of having Woman's Auxiliary officers guide the Junior diocesan work, or having special Junior officers in the diocesan branches, a full table of statistics has been prepared to bring out the facts clearly. This will be published. It shows that while a few of the dioceses are strong where there is no specially organized Junior department, the greater proportion of strong dioceses is among those in which there is an organized Junior department with its own officers, reporting, of course, through the Woman's Auxiliary. The statistics of this table have been taken from the report of the Woman's Auxiliary for the year closing September 1st, 1899. The number of the Junior branches has been furnished by the Junior secretaries. Another point which this table shows conclusively is, that in only twenty-four instances does the number of Junior branches in a given diocese equal one-half the number of its Woman's Auxiliary branches. This shows that an increased interest should be aroused all over the country to form new Junior branches and to extend the work in as interesting a way as possible. This should not be left solely to the Junior diocesan officers. The responsibility rests equally upon the officers and members of the Woman's Auxiliary; and certainly in every parish where there is a Woman's Auxiliary branch its members should feel it their duty to see a Junior Auxiliary started also. And having started it, the connection can be kept up by having the Junior and Senior parish societies meet together quarterly for conference, or, if this could not be arranged, at least annually. In this way there will be kept in the minds of the Juniors the fact that they are not separate societies, but only an integral part of the whole Woman's Auxiliary, and bound to it by the closest ties. When there is a lack of Junior branches, it is often because willing rectors cannot find the women ready to take charge.

III. How to increase the circulation of the YOUNG CHRISTIAN SOLDIER, and to add to the missionary knowledge that it contains, comes next for our consideration. It is the duty of all diocesan Junior officers to take the YOUNG CHRISTIAN SOLDIER (weekly), and keep it on file, or make from it notes of reference, and to urge that it be taken by at least one officer in every parish branch. The latter recommendation is already obligatory in some diocesan branches. The YOUNG CHRISTIAN SOLDIER is the official organ of the Board of Missions for children and Juniors. In every number there is information with regard to Junior Auxiliary matters, and in comparing its subscription list with the list of diocesan Junior officers, it is shown that all who should subscribe to it have not done so. The committee urges that a wider recognition be given to this interesting and instructive paper by both diocesan and parish Junior officers, which shall include not only their own interest in subscribing, but that also of the many children that come under their care. The editors are always eager to receive items of missionary information to publish in the YOUNG CHRISTIAN SOLDIER, and its fourth page can carry a great deal of Junior Auxiliary news from branch to branch.

IV. The next question embraces the discussion of the joint work that may be done by the Juniors, in joint Christmas and school boxes, the United Offering, scholarships under appropriation and in "specials," special gifts to meet pressing needs, and the increase of the Easter gift. In the dioceses where the joint Christmas boxes have been made up

the experiment has proved a great success, every Junior branch sending a few articles to a common centre, and in this way with very little effort as many as 2,500 articles for a mission station have been collected, and by packing together the expense of freight is much reduced. The same plan is recommended in making up boxes for large mission schools and hospitals where children are cared for. This seems especially the work for Juniors, and can be made to appeal directly to their hearts. In parishes where the Junior branch is weak, again the Woman's Auxiliary branch can step in and help in responding to requests that seem beyond the powers of the Juniors, such as the making of large and heavy garments for older children. In order that the contents of all boxes, whether joint or parochial, are in proper condition to be sent out, a Board of Examiners should be appointed to pass impartially on all articles sent in. In this way a suitable standard of excellence may be kept up; for articles badly cut out, badly sewed, or in the case of partly used things, broken or defaced, should never be given a place in a missionary box, no matter how poor those to whom the contents are given may be. It is not a proper recognition of their self-respect, and it is a waste of money to pay freight on an article that will not wear. The list of articles required for the special object chosen may be wisely apportioned among the Junior branches of different ages in a diocese, adjusting its requirements to the ability of those who are to respond, and in this way everything from a toy to an elaborate garment may be given. Let the boys bring gifts for the boys. They can be depended upon to do this. In fact, one vital point to be kept before the Juniors of all ages is that what they themselves would like, almost any child or person of the same age would like. Sending that which costs a pang to give up is true self-denial, and with such sacrifice God is well pleased. The officers in charge of a Junior branch will, it is hoped, always give instruction to the workers concerning the mission field destined to receive the boxes. If the information is not at hand it can be obtained at the Church Missions House in New York, or the Church Missions Publishing Company, in Hartford, Connecticut. In this way the mission study can be made to go hand in hand with the practical work, enhancing the interest of each.

With regard to the United Offering a great deal can be done among the Juniors to arouse their interest thus early in the cause which some day will be entirely their own. It would be of value to keep a special account of the United Offering boxes given to Juniors, in order to know in what locality the help of the elders is most needed in the forwarding of this idea. It has been suggested that the United Offering box be given to the girls, and the red Junior box, issued by the Board of Missions, be given to the boys. The contents of the Junior box may be specifically designated for any work under appropriation of the Board of Missions. And this brings us to a point which needs a little more light, viz.: the distinction between the scholarships in "specials," and the scholarships under appropriation of the Board of Missions. A complete list of the latter is in leaflets No. 547 and 554, published by the Board, and should be in the possession of every officer. These scholarships under appropriation are pledged and paid regularly every year by the Board, with the expectation that they will be reimbursed by the societies interested in these fields. The scholarships in "specials" are those in institutions, under the Bishops, that do not receive and benefit by an appropriation of the Board, therefore the number of children taught depends on the amount of money received from outside sources. It is therefore obvious that to pay those scholarships in "specials" but one year and then pass on to some other object is not quite fair to the child under instruction, and it is therefore recommended that such scholarships in "specials" be taken up for a term of years, representing the course of instruction. This will place such schools on a firmer financial basis. A number of Junior societies can join in the payment of a scholarship. And there are always requests in the hands of the Secretary of the Woman's Auxiliary in New York for articles urgently needed, and perhaps too expensive for any one Junior

branch to take up together with their regular work, such as the baby organ recently sent to Cuba, and the altar book sent to Alaska by the Little Helpers in New York. The extension of this joint work among Junior branches is very important as a means of binding them more closely together into a perfect whole.

The Lenten Offering, represented by the Sunday-school Auxiliary, can be made much more universal if the Juniors will use their influence for its extension in their own parishes. The word influence only is used advisedly, for the money collected as Lenten Offering should not come under the head of funds to be collected by the Junior department of the Woman's Auxiliary. It is a separate and distinct branch of the work of the Board, having its own name, the "Sunday-school Auxiliary;" and while individual Junior branches may make contributions toward it as part of their Lenten self-denial, the methods of the two Auxiliaries are on different lines, and the individuality of the Junior Auxiliary should be always preserved.

V. How best to harmonize the different ages of workers in a parish, thereby awakening the interest of the older ones in the Juniors, and whether an age limit can be set, seem to be problems to be met with everywhere. It is the sense of the committee that it would not be possible to lay down hard and fast rules to govern these questions, the circumstances surrounding them being different in almost every diocese and parish. There are very old Juniors and very young ones. The age limit to the Little Helpers is not everywhere the same, but this would seem to be the only age limit that it is possible to fix definitely. The passing of the Juniors into a Woman's Auxiliary branch would seem to be something that cannot be forced, and doubtless one reason for this is to be found in the fact that it is the tendency of each generation to cling together in its work.

The suggestions regarding the harmonizing of the different bands of workers in a parish may, we hope, help the needs of many of the Juniors. It is feared that in the past some of the Junior societies have been left too severely alone by the Woman's Auxiliary branches, and if in the future the harmony coming from a mutual interest can be secured in every parish in the directions suggested in this report, and in a way that shall not interfere with the internal government of the Junior branches, the results will bring out unsuspected qualities of work, and a greater enthusiasm. Among the Juniors it is suggested, where all ages are represented, that divisions be made among the younger ones into classes, placing the older ones in charge, all under a common head. These classes could work for the same object, meeting often together. The missionary instruction could be graded, and thus brought within the comprehension of every member. One branch, considering the work of its younger members much less valuable than that of the older, has the younger ones for officers and committees for collecting money, etc., thus leaving the older ones free for the sewing and cutting out. There is nothing like an official position for sustaining what would be otherwise lukewarm interest. In another branch, composed of young ladies, there is a committee to attend to the Missionary Sundays of the Sunday-school, and by conference with the rector and superintendent to plan the course for the year, secure missionary speakers, distribute the Junior mite-box (which is not to be used during Lent), collect toys from the children for the diocesan Christmas box, and in this way keep the missionary spirit among the children of the parish.

The same principles can be worked out in a boy's department of a Junior branch. As the mother's influence is necessary in shaping her boy's career, so the Woman's Auxiliary has a duty, in connection with its work for the Board of Missions, in guiding the thoughts of the boys of this country into missionary channels, in order that the men of a future generation may stand ready to do their share in the extension of the Gospel. The subject of how best to interest the boys may well be taken up as the most important one to be considered and enlarged upon during the coming year.

VI. The next topic for discussion is the introduction of Sunday Missionary Lessons, with other means of increasing missionary knowledge. It is gratifying to learn that the study of missions, as a part of Sunday-school instruction, is steadily on the increase, and the goal will be reached when it is considered a necessary part of the religious training of the young. Ten minutes every Sunday for missionary study could be advocated in every Sunday-school, and the members of the Woman's Auxiliary, Seniors and Juniors alike, can accomplish wonders in this direction if they will further this plan. Mission Study classes in the week-days have been successfully undertaken, and the children have been so interested that they have asked to have regular examinations. For older Juniors literary missionary societies meeting in the evening have been much enjoyed. All of this missionary instruction can be assisted by the use of the magic lantern, with slides showing pictures of the principal mission stations. They help to fix what is heard firmly in the mind, and the children are delighted by them. A new leaflet has just been issued by the Woman's Auxiliary regarding lantern slides, giving full particulars. Collecting sets of pictures illustrating scenes in the story of missions, the making of map-books drawn and colored by the child, with a few statistics of each mission field, from the name of its Bishop to minor details of interest, have both been of great help in increasing the attendance of the Junior Auxiliaries. We all know the value of Loan Exhibitions, and those held in the interest of missions have served a noble purpose, especially when methods of work are attractively shown, as well as curios and historical objects. Let us hope that these may become more general as a means of increasing missionary knowledge.

VII. The subject-matter of a letter to a new diocesan officer for the Juniors, having no precedent in her own diocese, and no experience to go upon, is now under consideration by the committee, and will shortly be ready to present.

VIII. The special days set apart by the Board of Missions, the Second Sunday after the Epiphany, when the children of the Church shall be gathered together for a missionary service, and the Monday following, when the Sunday-school teachers shall meet to discuss methods of missionary study, have, in some instances, when united services have been held, been successfully arranged by Junior societies. The spread of this service until it becomes a universal one can be helped on by the Junior department, and is a work particularly fitted to its various interests. As far as possible, in each diocese a certain unanimity in the details of the programme is strongly advised, and a recital by the children of a missionary catechism serves to bring the significance of the service more positively within their comprehension. As it is the privilege of every Bishop to arrange such details in his diocese, it does not come within the power even of the Board of Managers of the Board of Missions to do more than recommend any programme for general use. This was done last year, and the one recommended was adopted by some of the Bishops, others preferring to issue their own. On the Monday also, the Junior workers, as well as the Sunday-school officers, may meet to confer together.

IX. The importance of the noonday prayer for missions should be kept in the mind of every member of the Junior department, and it should be especially the duty of all who have charge over Junior societies to accomplish this among the members, and wherever their influence will reach, thus binding together the workers who know this prayer will give them strength, and those at home who pray for them, into one great brotherhood, one deep bond of holy fellowship uniting them. This will help to bring out the spiritual reasons that should guide all the loving service that is to be devoted to the cause of missions, and their influence will make of the children of this generation, and those to come, better Christians and more unselfish followers in the Master's footsteps.

Respectfully submitted,

JEANIE GALLUP MOTTET,

*Chairman.*



BRIERLEY MEMORIAL HALL, CAPE PALMAS.

## AFRICA.

MANY members of the Woman's Auxiliary will recall the meeting in Minnesota in October, 1895, when, having made our United Offering in the morning, on the afternoon of the same day \$4,000 were promised Bishop Ferguson to rebuild the Orphan Asylum and Girls' School at Cape Palmas, as a memorial to Mrs. Brierley.

After the lapse of four years, Bishop Ferguson sends us the photographs of the new building and of the children in the school, and writes:

"I desire that the ladies of the Woman's Auxiliary may see the outcome of their contributions. By comparing this view of the Brierley Memorial Hall with that of the old building (see cut in 'Something about the African Mission'), the improvements will be manifest. Only the basement of the latter was stone, the rest wood. The present structure is all stone, and has been made wider and higher, with double piazzas. The other had a shingled roof, this zinc, etc. You will miss the lighthouse in this picture. It has been taken down and is being rebuilt nearer the point of the cape in front of the Hall. Its removal permits you to see a part of the St. Mark's Hospital in the rear. The building presents a grand appearance from the harbor, and attracts the attention of mariners and passengers

on the many ships that call at Cape Palmas. There it stands, not only as a memorial of the late Mrs. M. R. Brierley, who gave her life to the cause of the redemption of Africa, but also as a monument of devotion to the same cause on the part of the many ladies of the different branches of the Woman's Auxiliary, who responded so nobly and generously to my appeal for funds to rebuild the old structure erected by some of the first white missionaries to this field, forty-four years ago.

"The prophetic words of the late Mrs. Anna M. Scott, who, with her husband, the late Rev. H. R. Scott, was placed in charge of the institution at its first setting out in April, 1855, are worthy of repetition as we start out now again with a building nearly double the size of the former and with five times as many girls under training. Said she: 'We doubt not that many souls in Africa will arise to call this institution blessed long after the noble spirits who planned it, with those who now sustain its operations, shall have passed away to their reward; and that this asylum will long stand a moral lighthouse on that dark coast, diffusing light and knowledge to all around; while numerous children, trained up within its walls in the "nurture and admonition of the Lord," shall go forth to tell to

thousands of the surrounding heathen the story of redeeming love. In love its foundation was laid; in love its walls were reared; in love its orphans gathered, clothed, and taught; and we must believe that the God of love will keep, defend and cherish that which His own Spirit has originated.'

"You have already been informed that the Hall is in use, though there remains some work to be done, such as plastering and painting; which we hope to accomplish as funds are obtained for the purpose. What is greatly needed now is to have it furnished; desks and seats, wall maps and a large globe for the school-room, parlor furniture, bedsteads and bedding for the dormitory, a bed-room set for the guest-chamber, wall pictures and suitable texts of Scripture, etc.

"I send also a group of teachers and pupils of the Orphan Asylum and Girls' School, quartered in the Brierley Memorial Hall. The teachers are in the rear and do not show distinctly. Mr. Neal, the faithful superintendent, will, however, be easily distinguished, as also Mrs. Dennis, the tallest of the group."

Miss Woodruff, during her recent visit in this country, wrote of this school at Cape Palmas:

"It is now entirely in charge of Colored people—Mr. and Mrs. Neal, Mrs. Dennis and Mrs. Smith. There is need of more helpers there, as they have a large school of seventy girls.

"The new school building is a great improvement upon the old one. The dormitories are light and airy, and there is a large and pleasant dining room for the girls on the first floor. The house, when I saw it last November [1898], was very bare and plain, and something ought to be done to give it a more cheerful appearance. This school, which has been the means of doing so much for the women of Cape Palmas, should be thought of more often, and partly for the sake of the early workers who were so devoted to it in the early days of the African mission."

Miss Woodruff spent eighteen months at the Orphan Asylum, and was transferred from there to Cape Mount in December, 1895. Previous to her stay, Miss Julia L. Smith, a young Colored woman from St. George's Parish, New

York, spent three years at the Cape Palmas station, returning home in 1891.

On the 6th of last October, at a meeting of the Woman's Auxiliary to the Conference of Church Workers among the Colored People, held in St. Philip's Church, New York, Miss Smith read a paper upon "Women as Workers in the Mission Fields," from which we print the following:

"By the mission field we may mean any place where we or others may be helped to learn Christ and to grow like Him. Our Lord Himself said: 'The field is the world,' and so each one of us may be a missionary, or one sent to others to carry the Gospel of good tidings or to help one, her neighbor, to be more pure and holy, more true and faithful. But Christ our Lord also bade His disciples or followers to 'Go into all the world, and preach the Gospel to every creature'; and ever since the loving and gentle Mary, Mother of our Lord, sang her song of rejoicing—the first Christian song—and Mary of Magdala brought to the disciples the glad tidings of the Resurrection of our Lord, and the mother Eunice and the grandmother Lois poured into the heart of the young Timothy the stories of the sacred Scriptures, women have to this day, in their homes among the lowly and even in far-distant lands, told the good tidings of great joy. Theirs has been the loving duty to 'rescue the perishing, lift up the fallen, tell them of Jesus, the Mighty to save.' To the women of our race has fallen a most difficult task—that of rearing of households that may command the respect of the nation, and look for the blessing of God. Many of us have not sprung from generations of culture. To many, even the rearing of their own children and the directing their own households was a new experience. Yet they have not failed in carrying their share of the burdens of life. Many, too, are working quietly and without ostentation for the good of others. Let me cite as an instance one woman in far Liberia, Mrs. S. J. Dennis, with whom it was my privilege to be a co-worker and watcher for three years in the Orphan Asylum and Girls' School at Cape Palmas, in Liberia. "Mrs. Dennis was born in Maryland, and was taken while yet a child to

Liberia. The difficulties she has always had to contend with, those who have never been to a heathen country cannot conceive of; yet she is always a patient, loving, helpful Christian woman. Take, for instance, a child brought into the school, perhaps a girl six years old. She is entirely naked, except some ear-rings, or she may have some beads, or, if her husband is rich and of good family, she may have a string of leopard's teeth around her neck or body. Poor or rich, she wears her charm; she does not feel that anything more is necessary, and is sometimes even afraid of the clothing that is put on her. Why should she wear clothing? Her mother wears nothing, perhaps, but a cloth around her loins, or she may have one to her knees to go away from home in; her father wears no more, and all the people she has ever seen dress in the same way. She knows nothing of soap and water. Her little body has been greased with palm oil and rubbed till her skin shines. She has little or no idea of personal ownership; what she sees belongs as much to her as to any one else. That little child has inherited all the tendencies of her parents for generations, and many of the traditions and superstitions of her people are learned by her. Perhaps it is harder for her to conform to the laws of civilized life than for many to fall into their disuse. To bring that child up to the standard requires more thought, work, patience, love and prayer than one who has not tried it can realize; and yet Mrs. Dennis's life is given day by day to just such work.

"A young girl or even an infant may be bought, and except among those who have learned 'God fash,' or fashion, meaning God's ways, or Christians, is bought from her parents. When she is bought, she is the wife of the man who pays for her, and she is his property. I have known elderly men to bring young girls to the school to be taught house-keeping. There was an opportunity to teach them something of God and His care for them. Mrs. Dennis will put as much sunshine and Christian teaching into that girl as she can absorb, while learning to cook and wear clothes and knit and crotchet and sew.

"I do not know of a girl having been bought except for a wife. If a man buys a girl, or his parents buy her for him, and he or they neglect to pay for her, then her parents can and do claim and possess the first daughter born to them. The price of the girl's child is an ox. Mrs. Dennis's home is a very little house, and her salary is small, yet she manages to make room for one or two, or perhaps more little children, and to feed and clothe them. This means a great deal to do, when butter is seventy-five or eighty cents a pound, meat that no one but people who at least can do no better could eat is twenty-five cents, and other things accordingly. But of course these are luxuries that most people hardly dream of having.

"The way of planting at Cape Palmas is very primitive. The hoe and spade are used exclusively. The plow and other implements of farming used here would last but a short time there, on account of rust. I took a small stove with me; it peeled off in great flakes, layer after layer, until there was not much weight left in it. As the people have not farming implements, very little farming can be done, hence many often suffer from hunger. The quantity of nuts, fruits and vegetables that grow without cultivation is uncertain.

"A company of Christian people would often go to a native village to teach the people hymns and how to read. Many would let us help them; some would say, 'We are too old to learn new things, but teach our children.' The children are apt, and learn lessons, needlework and everything except numbers easily. Some of the older girls could repeat almost, if not all, the higher catechism, and I think they knew most of the Prayer Book and many of the hymns.

"Mrs. Dennis is growing older year by year. Her spirit is always willing, but there comes a time to each of us when we must lay down our burden. Who will help her now? Who will prepare to take her place? Shall the work cease for workers? Perhaps it is the will of God that some of us here present may fit herself or himself to take up this work in Liberia, this work which seems a special heritage to us."

## APPROPRIATIONS FOR DOMESTIC MISSIONS

[As they stood January 1st, 1900]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year, September 1st, 1899, to September 1st, 1900:

MISSIONARY DISTRICTS.	FOR WORK AMONG WHITE PEOPLE.	FOR WORK AMONG INDIANS.	APPROPRIATED BY THE COMMISSION ON WORK AMONG THE COLORED PEOPLE.
Alaska, including Bishop's salary, \$3,000 .....	\$7,554 20	\$14,150 00	
Arizona [see New Mexico].....			950 00
Asheville, including Bishop's salary, \$3,000 .....	4,800 00		
Bolsé, including Bishop's salary, \$3,000.....	4,382 50	800 00	
Duluth, including Bishop's salary, \$3 000.....	6,000 00	4,855 00	
Laramie, including Bishop's salary, \$3 000.....	6,150 00		
Montana, including Bishop's salary, \$3,000.....	6,200 00		
New Mexico and Arizona, including Bishop's salary, \$3,000.....	5,500 00	500 00	
North Dakota, including Bishop's salary, \$3,000.....	7,200 00	1,100 00	
Oklahoma and Indian Territory, including Bishop's salary, \$3,000.....	5,539 00	800 00	
Olympia, including Bishop's salary, \$3,000.....	4,500 00		
Sacramento, including Bishop's salary,\$3,000.....	5,960 00		
Salt Lake, including Bishop's salary, \$3,000.....	7,900 00	300 00	
South Dakota, including Bishop's salary, \$3,000.....	4,800 00	31,290 00	
Southern Florida, including Bishop's salary, \$3,000.....	5,850 00	500 00	1,650 00
Spokane, including Bishop's salary, \$3,000.....	6,000 00		
Western Texas, including Bishop's salary, \$3,000.....	6,000 00		600 00
 DIOCESES.			
Alabama.....	1,000 00		2,730 00
Arkansas, including Bishop's salary three months, \$750.....	4,500 00		400 00
California.....	750 00		
Chicago.....	750 00		
Colorado.....	1,500 00		
Dallas.....	2,500 00		
Delaware.....			400 00
East Carolina.....	1,800 00		2,000 00
Easton.....	1,000 00		
Florida.....	1,200 00		
Fond du Lac.....	2,000 00	1,050 00	3,650 00*
Georgia.....	1,400 00		
Indiana.....	2,000 00		5,700 00*
Iowa.....	3,000 00		
Kansas.....	4,000 00		
Kentucky.....			800 00
Lexington.....	1,000 00		600 00
Los Angeles.....	1,500 00		
Louisiana.....	1,500 00		
Maine.....	2,400 00		900 00
Marquette.....	1,200 00		
Maryland.....			1,500 00
Michigan City.....	1,000 00		
Minnesota.....	6,200 00		
Mississippi.....	1,600 00		1,500 00
Missouri.....	1,000 00		
Nebraska.....	2,500 00		
New Hampshire.....	2,000 00		
New York.....	2,000 00+		
North Carolina.....	950 00		7,900 00**††
Ohio.....	400 00‡		
Oregon.....	3,050 00		
Quincy.....	1,750 00		
Southern Virginia.....	400 00	300 00§	5,740 00*
South Carolina.....	1,000 00		5,500 00*
Springfield.....	2,000 00		600 00
Tennessee.....	1,800 00		4,850 00*
Texas.....	1,000 00		1,100 00
Virginia.....			3,550 00**
Washington.....	1,800 00		3,500 00
Western Michigan.....	1,500 00		
West Missouri.....	1,500 00		600 00
West Virginia.....	1,000 00		400 00
Porto Rico.....	2,750 00		

\$164,615 70      \$55,645 00      \$57,120 00

\* Including salary of Archdeacon.

† General Missionary among the Swedes.

‡ For deaf-mute Missionaries in the West and South respectively.

\*\* Including Bishop Payne Divinity-school, \$1,500, and St. Paul's School, Lawrence, \$500.

†† Including special education at St. Augustine's School, \$1,000.

§ For Missionary in charge of Indians from the West in Hampton Institute.

# APPROPRIATIONS.

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## SUMMARY.

For Missions to White People, as by foregoing table .....	\$164,615 70
For Missions to Indians, as by foregoing table.....	55,645 00
For Missions to Colored People:	
Appropriated to Dioceses, etc.....	\$57,120 00
For Salary of Warden of King Hall, Washington, D. C ..	1,700 00
Expenses for Secretary of the Commission.....	500 00
Unassigned.....	2,880 00
Appropriated by the Commission on Work among Colored People.....	62,000 00
For Missionary to the Colored People, Omaha, Nebraska (income from a bequest)..	500 00
North Carolina, for Colored work from United Offering of Woman's Auxiliary for 1898	900 00
For Missionary to Japanese in California.....	500 00
Official Travelling Expenses of Missionary Bishops within their respective jurisdictions, up to \$300 for each.....	4,800 00
Travelling expenses to Porto Rico, Cuba, etc.....	1,000 00
Reserved for Central Expenses and for the cost of making the work known to the Church, say .....	24,750 00
	<b>\$314,710 70</b>

## APPROPRIATIONS FOR FOREIGN MISSIONS

[As they stood January 1st, 1900]

of the Board of Managers of the Domestic and Foreign Missionary Society for the current fiscal year September 1st, 1899, to September 1st, 1900:	
For the Mission in Africa.....	58,170 09
For the Mission in China .. .	74,906 50
For the Mission in Japan .. .	99,090 74
For Missions in the Haitien Church .. .	7,160 00
For the support of the Rev. Mr. Forrester in Mexico and his travelling expenses..	2,900 00
For work among English speaking people in Mexico.....	700 00
For training of two women from Mexico in Philadelphia Divinity-school from the United Offering of Woman's Auxiliary for 1898.....	500 00
For aid to disabled Missionaries and the widows and orphans of Missionaries.....	5,012 00
Reserved for Central Expenses, and for the cost of making the work known to the Church, say .....	24,750 00
	<b>\$273,189 83</b>

**Total appropriations for Domestic and Foreign Missions from September 1st, 1899, to September 1st, 1900 [as they stood January 1st, 1900].....**

**\$587,900 03**

# FINANCIAL.

**Offerings are asked to sustain missions in twenty-two missionary districts, in the Haitien Church, in Mexico,\* and in Porto Rico, and in forty-two home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China and Japan—to pay the salaries of twenty-two Bishops and stipends to 1,601 missionary workers and to support schools, hospitals and orphanages.**

**All things come of Thee, O Lord,  
And of Thine own have we given Thee.**

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

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\* For support of the Clergyman representing this Church and the work among English-speaking people.

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## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from November 1st, to December 1st, 1899 :

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

<b>ALABAMA—\$3.00</b>	<b>CENTRAL PENNSYLVANIA—\$399.70</b>
<i>Eutaw</i> —St. Stephen's, Mrs. D. W. Duncan, \$2; B. B. Barner, \$1, Foreign.....	<i>Harrisburg</i> —St. Stephen's, "A Member," Sp. for work in Cuba..... 100 00
<b>ALBANY—\$503.28</b>	<i>Lancaster</i> St. James's, C. Greaves, Sp for Cuba, \$1.50; Sp for Philippines, \$1.50.... 3 00
<i>Albany</i> —St. Peter's, through Wo. Aux., Alaska, \$5; Arizona, \$6; Asheville, \$5; Boise, \$7; Laramie, \$5; Montana, \$5; New Mexico, \$5.....	<i>Wilkes Barre</i> —Calvary, General, St. Stephen's, Foreign, \$75; S. S., "St. Stephen's" scholarship, High School, Africa, \$40; "St. Stephen's" scholar- ship, Cape Palmas Orphan Asylum, Af- rica, \$50; "St. Stephen's" scholarship, Jane Bohlen School, China, \$40; "St. Peter's" scholarship, St. Agnes's School, Kyoto, Japan, \$40..... 245 00
<i>Athens</i> —"W. A. M." General.....	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for building addition to Hospital for Wom- en, Shanghai, China..... 50 00
<i>Ausable Forks</i> —St. James's, General.....	
<i>Ballston Spa</i> —Christ Church S. S., Domes- tic, \$12; Indian, \$6; Colored, \$7.08; For- eign, \$12; Sp for Mexico, \$1.....	
<i>Cooperstown</i> —Christ Church, Domestic, \$32.84; Foreign, \$26.06.....	
<i>Glen Falls</i> —Church of the Messiah, Sp. for relief work in Porto Rico.....	
<i>Kinderhook</i> —St. Paul's, Domestic and For- eign.....	
<i>Lane Hill</i> —St. Andrew's, General.....	
<i>Potsdam</i> —Trinity Church, Indian, \$27.30; Miss Lavinia Clarkson, for "T. Street- feild Clarkson" and "Lavinia Clark- son" scholarships, both in St. Paul's School, South Dakota, \$120.....	
<i>Salem</i> —St. Paul's, Domestic, \$4.50; For- eign, \$3.98.....	
<i>Saratoga Springs</i> —M. G. "General.....	
<i>Troy</i> —Holy Cross, for the Rev. J. A. Ingle's work, Hankow, China.....	
<i>St. John's</i> , Domestic and Foreign.....	
<i>St. Margaret's</i> Guild, through Wo. Aux., Alaska, \$5; Asheville, \$5; Duluth, \$5; Olympia, \$2; South Dakota, \$2; South- ern Florida, \$2; Spokane, \$2; Western Texas, \$2; Sp. for Miss Carter's teach- ers, Minnesota, \$2.....	
<i>St. Paul's</i> Church, St. Elizabeth's Guild, through Wo. Aux., Alaska, \$5; Ashe- ville, \$5; Duluth, \$5; Sp. for Miss Carter's teachers, Minnesota, \$5.....	
<i>Walton</i> —Christ Church, General.....	
<b>ARKANSAS—\$3.16</b>	
<i>Miscellaneous</i> —Branch Wo. Aux., General. 3 16	

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## ACKNOWLEDGMENTS.

65

St. John's Emmanuel Chapel, 55 cts.; St. Luke's, \$2.86, Colored.....	3 41	Mrs. R. M. North, Sp. "for the needs of the Porto Ricans".....	5 0
Winchester—"A Friend," General.....	1 00	Flushing—St. George's, Domestic.....	76 4
Miscellaneous—"J." Domestic.....	5 00	Great Neck—All Saints' S. S., Sp. for Archdeacon Appleby's work, Duluth, \$14.50; Miss Mary Rhinelander King, Sp. for chapel at Tanana, Alaska, \$300.....	
Connecticut Branch Wo. Aux., Sp. for Miss Sybil Carter's Indian work, Minnesota.....	45 78	Hempstead—St. George's, Domestic.....	314 50
DALLAS—\$30.60		Huntington—H. Paulding, Jr., General.....	25 00
Corsicana—St. John's S. S.*.....	30 60	Merrick—Church of the Redeemer, Domestic, \$12.65; Foreign, \$6.28.....	5 00
DELAWARE—\$41.37		Rockaway—Trinity Church, Domestic.....	18 93
Laurel—St. Philip's S. S., * General.....	8 87	Setauket—Caroline Church, "The Willing Hands," Junior Aux., General.....	14 50
Wilmington—Calvary, Wo. Aux., Sp. for Dr. Driggs, Alaska.....	5 00	LOUISIANA—\$29.50	
Miscellaneous—Mexican Aid Association, Sp. for "Bishop Lee" scholarship, Mexico.....		New Orleans—Annunciation, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	5 00
EAST CAROLINA—\$3.59		St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	12 70
Beaufort—St. Clement's, Colored.....	70	Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	5 00
Edenton—St. John Evangelist's, Colored.....	1 89	Thibodeaux—St. John's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	6 80
Hertford—Church of the Holy Trinity, Wo. Aux., Sp. for church at Sendai, Japan.....	1 00	MAINE—\$26.75	
EASTON—\$4.60		Biddeford—Christ Church, General.....	2 50
Cecil Co.—Augustine Parish, General.....	4 60	Gardiner—Christ Church, Domestic.....	7 00
FOND DU LAC—\$16.04		Portland—St. Luke's Cathedral, General, (Woodfords)—Trinity Chapel, Domestic, \$2; Foreign, \$2.....	18 25
Marinette—St. Paul's S. S., * Domestic, \$10; Foreign, \$6.04.....	16 04	4 00	
GEORGIA—\$25.00		MARYLAND—\$378.25	
Savannah—St. John's, Wo. Aux., for salary of Miss Sabine, Alaska, \$12.50; for salary of Miss Crummer, China, \$12.50.	25 00	Baltimore—All Saints', "Mothers' Meeting," Sp. for Miss Sybil Carter's Indian work, Minnesota.....	5 00
INDIANA—\$10.00		Christ Church, Wo. Aux., Sp. for House for Women Workers, Hankow, China.....	25 00
Jeffersonville—St. Paul's, "Two Church-women," Domestic, \$6; Foreign, \$5....	10 00	Emmanuel Church, May G. Evans, Sp. for Rev. J. A. Ingle, China, at his discretion, \$25; Wo. Aux., for "Alfred M. Randolph" scholarship, St. Paul's School, South Dakota, \$60; General, \$50	135 00
IOWA—\$21.00		Grace, Wo. Aux., Sp. for House for Women Workers, Hankow, China.....	25 00
Burlington—Christ Church, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00	E. M. Kraeser, General.....	9 00
Davenport—Trinity Church, Wo. Aux., for Miss Babcock's salary, Japan.....	8 00	(Roland Park)—Miss E. F. Garmhausen, Domestic, \$1; Foreign, \$1.75.....	2 75
Independence—St. James's, Wo. Aux., for Miss Babcock's salary, Japan.....	3 00	Baltimore Co. (Glyndon) — Reisterstown Parish, General.....	38 27
Keokuk—Wo. Aux., for Miss Babcock's salary, Japan.....	5 00	Frederick Co (Frederick) — All Saints', five-cent collection, Wo. Aux., Foreign, \$11.25; Indian, \$1.25; Sp. for Mexico, \$6.25.....	24 75
Waterloo—Wo. Aux., for Miss Babcock's salary, Japan.....	5 00	Junior Aux., Sp. for building church at Sendai, Japan.....	2 00
KANSAS—\$25.00		Frederick and Washington Co's—St. Mark's Parish, Foreign.....	16 54
Argentine—Grace, Foreign.....	1 00	Howard Co. (Dorsey) — "Friends," Sp. for Miss Carter's lace schools, Minnesota.....	25 00
Fort Scott—St. Andrew's, Foreign.....	4 50	(Elk Ridge)—Grace, General.....	69 94
Kansas City—St. Paul's, Foreign.....	4 00	MASSACHUSETTS—\$514.44	
Topeka—Grace Cathedral, Sp. for Bishop Funsten, Boise.....	15 50	Amherst—Grace, Domestic, \$14; Foreign, \$48.50.....	62 50
KENTUCKY—\$31.30		Arlington—St. John's S. S., * General.....	12 00
Louisville—Christ Church Cathedral, Domestic.....	21 30	Ayer—St. Andrew's S. S., * General.....	16 13
Paducah—Grace, General.....	10 00	Boston—Emmanuel Church, "A Member," Wo. Aux., for Miss Woodruff's salary, Africa.....	5 00
LEXINGTON—\$15.76		(West Roxbury)—Emmanuel Church, Wo. Aux., for "Helen Rhett Pearson Memorial" scholarship, Cape Mount, Africa.....	6 00
Frankfort—Ascension, Sp. to purchase Bishop Ferguson's coast steamer, Africa.....	5 00	Church of the Messiah S. S., for "Bishop Randall" scholarship, St. Elizabeth's School, South Dakota.....	90 00
Georgetown—Holy Trinity Church S. S., * General.....	6 70	(Roxbury)—St. James's, Foreign.....	40 00
Lexington—Christ Church Cathedral, Porto Rico.....	4 06	(South)—St. Matthew's, "C. A.", General, St. Paul's, "A Member," Wo. Aux., for Miss Woodruff's salary, Africa.....	1 00
LONG ISLAND—\$637.87		St. Stephen's, "A Member," Wo. Aux., Sp. for "Elizabeth" crib in St. Mary's Orphanage, China.....	5 00
Brooklyn—Grace, Wo. Aux., Sp. for sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$20; Sp. for current expenses, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for Rev. Scott Wood, Southern Virginia, for scholarships, \$22.50; Sp. for Bishop Graves, Laramie, \$100.....	167 50	Trinity Church, "Two Members," Wo.	5 00
St. Timothy's, Domestic and Foreign....	10 00		

## ACKNOWLEDGMENTS.

Aux., for Miss Woodruff's salary, Africa.....	10 00	St. John's, General .....	1 00
"E. C. B." Alaska, \$5; Africa, \$5; China, \$5.....		St. Mark's, General.....	13 02
<i>Brookline (Longwood)</i> —Church of Our Saviour, Foreign.....	15 00	St. Paul's, General.....	4 00
<i>Cambridge</i> —St. James's, "A Member," Wo. Aux., for Miss Woodruff's salary, Africa.....	54 61	St. Peter's, General.....	67 35
<i>New Bedford</i> —St. James's, Sp. for the Porto Rican sufferers.....	5 00	St. Philip's, General .....	3 42
<i>Stockbridge</i> —St. Paul's, Foreign, \$5; Domestic, \$10; for "All Saints' Day" scholarship, Yankton Agency, South Dakota.....	8 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Church work in Mexico, \$93; General, \$7.50.....	100 50
<i>Winchester</i> —Epiphany, Domestic and Foreign.....	4 04	<b>NEBRASKA—\$2.08</b>	
<i>Worcester</i> —St. John's, Foreign.....	75 00	<i>Omaha</i> —St. Paul's, Foreign.....	2 08
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Rev. J. A. Ingle, China.....	50 00	<b>NEWARK—\$434.65</b>	
<b>MICHIGAN—\$295.36</b>	35 16	<i>Hackensack</i> —Christ Church, Rev. Mr. Pratt's work in Porto Rico.....	14 50
<i>Detroit</i> —St. John's S. S., for the Associate Mission in Wuchang, China.....	15 00	<i>Montclair</i> —St. Luke's, Domestic, \$101.78; Sp. for Bishop Brooke, Oklahoma, \$76.68.....	178 46
St. Paul's, "Substitute," for salary of Rev. S. I. Wong, China.....	20 00	<i>Morristown</i> —"A Friend," Domestic and Foreign.....	25 00
Church of the Messiah S. S., General.....	53 36	<i>Newark</i> —Trinity Church, "Earnest Workers," through Junior Aux., for "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
St. Andrew's, Wo. Aux., Alaska.....	3 00	<i>Orange</i> —Grace, General, \$93.69; S. S., for "Bishop Hobart" scholarship, St. John's School, South Dakota, \$80.....	123 69
St. James's, Wo. Aux., Alaska, \$5; Sp. for Rowland Hall, Salt Lake, \$5.....	10 00	(South)—St. Andrew's, Foreign.....	15 00
St. Stephen's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 00	<i>Paterson</i> —St. Paul's S. S.,* Sp. for Bishop Leonard, Salt Lake, \$25; Sp. for Bishop Rowe, Alaska, \$25.....	50 00
<i>Flint</i> —Estate of James B. Walker, Sp. for Miss Thackara, Arizona, \$5; Sp. for Rev. G. A. L. Dykes, Muskogee, Indian Territory, \$5.....		<i>Summit</i> —Calvary, "A Member," Wo. Aux., Sp. for Rev. J. W. Chapman, Alaska, for freight.....	3 00
St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....		<b>NEW HAMPSHIRE—\$124.93</b>	
<i>Jackson</i> —St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....		<i>Ashland</i> —St. Mark's S. S.,* General.....	5 00
<i>Monroe</i> —Trinity Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....		<i>Concord</i> —North End Mission, General.....	5 20
<i>Trenton</i> —St. Thomas's, Wo. Aux., Sp. for Bishop Graves, Laramie.....		Rev. John Knox Tibbits, General.....	50 00
<b>MICHIGAN CITY—\$20.00</b>		<i>Drewsville</i> —St. Peter's S. S.,* General.....	2 57
<i>Fort Wayne</i> —Trinity Church, Foreign, \$10; Wo. Aux., Domestic, \$5; Foreign, \$5....	20 00	<i>Hopkinson</i> —St. Andrew's, General.....	26 16
<b>MILWAUKEE—\$9.00</b>		<i>Portsmouth</i> —St. John's, General.....	25 00
<i>National Home</i> —Rev. E. P. Wright, \$2.50; Mrs. Chas. Hickman, \$1.25; Frank J. Wilson, \$1.25, General.....	5 00	<i>Sanbornville</i> —St. John Baptist, Domestic and Foreign.....	11 00
<i>Oconomowoc</i> —B. P. B. Cole, Sp. for Christmas gifts for Bishop McKim's children, Japan.....	3 00		
<b>MINNESOTA—\$387.63</b>	4 00	<b>NEW JERSEY—\$225.24</b>	
<i>Minneapolis</i> —Church of the Messiah (of which S. S.,* \$375), General.....		<i>Chew's Landing</i> —St. John's, Wo. Aux., Sp. for Archdeacon Joyner, Columbia, South Carolina, for matron's salary, Rescue Mission.....	2 00
St. Johannes's (of which S. S.,* \$4.25), General.....		<i>Elizabeth</i> —St. John's, Foreign.....	62 35
<i>Miscellaneous</i> —Branch Wo. Aux., for salary of Rev. George B. Pratt, Porto Rico, \$50; for "Bishop Whipple" scholarship, \$40; for "Bishop Gilbert" scholarship, \$40, both in Jane Bohlen Memorial School, Wuchang, China; for "Cora R. Brunson" scholarship, St. Mary's Hall, Shanghai, China, \$50; Foreign, \$58.82; Sp. for salary of Miss Salisbury, in Miss Carter's school, Minnesota, \$100; Sp. for Mrs. Stevens's Industrial School, St. Nicholas, Florida, \$88.81	377 63	Trinity Church, Domestic, \$24.51; Foreign, \$24.51.....	49 02
<b>MISSOURI—\$526.50</b>	14 65	<i>Freehold</i> —St. Peter's, Mrs. D. McLean Farmer, Wo. Aux., for Kimura San, Japan	2 60
<i>Kirkwood</i> —Grace, General.....	31 41	<i>Helmetta</i> —St. George's Memorial, General Moorestown—Trinity Church, Domestic, \$15.21; S. S., for "Rev. H. Hastings Weld Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25	24 06
St. Louis—Ascension, Domestic, \$15.71; Foreign, \$15.70.....	285 15	<i>Trenton</i> —St. Paul's, Wo. Aux., Sp. for Archdeacon Joyner, Columbia, South Carolina, for matron's salary, Rescue Mission.....	40 21
Christ Church Cathedral, Domestic and Foreign, \$225.15; Mid-western Deaf Mute Mission, \$40; "Mrs. C." General, \$20.....	5 00	<i>Miscellaneous</i> —"Anonymous," for African catechist.....	5 00
Church of the Redeemer, General.....	1 00		40 00
St. Augustine's, "God's money for the heathen," from Edwin C., seven years old, Foreign.....		<b>NEW YORK—\$2,477.75</b>	
		<i>Matteawan</i> —St. Luke's, "A Member," Domestic, \$5; Branch Wo. Aux., Sp. for Bishop Ferguson, Africa, in answer to his appeal for a boat, \$25; Sp. for Foreign Missionaries' Life Insurance Fund, \$2.50.....	32 50
		<i>New York—All Angels</i> , General.....	10 00
		Calvary, "A Member," Domestic, \$300; Indian, \$50; Colored, \$100; Foreign, \$150.....	600 00
		Christ Church, Wo. Aux., for "Edith Wilmerding" scholarship, St. Agnes's School, Kyoto, Japan, \$40; toward support of two Bible-women in China, one of whom is to be in Hankow, \$100; through St. Augustine's League, Sp. for Rev. J. S. Russell, for St. Paul's School, Lawrenceville, Virginia, \$25; Sp. for Rev. G. G. Ware, Deadwood, South Dakota, for the expenses of a helper, \$35.....	200 00

## ACKNOWLEDGMENTS.

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(New Brighton) — Christ Church, Wo. Aux., for salary of a missionary teacher, Japan.....	29 00	Sp. for Bishop Rowe, Alaska, \$50; Sp. for Bishop Leonard, Salt Lake, \$20; Sp. for church building at Sendai, Japan, \$19.....	89 00
Grace, Mrs. J. M. Lawton, through Niobrara League, for "James M. Lawton" (In Memoriam) scholarship, \$120, "Robert Anderson" (In Memoriam) scholarship, \$120, both in St. Paul's School, South Dakota; Miss Nelson, through Niobrara League, for "Har- vey M. Nelson" scholarship, St. Eliza- beth's School, South Dakota, \$60; Mrs. T. K. Gibbs, Freedman's Committee, through St. Augustine's League, Sp. for Rev. J. S. Russell, Lawrenceville, Virginia, \$25; Sp. for J. A. Van Hoose, Birmingham, Alabama, \$40.....		St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$75; Sp. for Mrs. David A. Webb, Hous- ton, Virginia, \$25; Sp. for Rev. A. B. Hunter, Raleigh, North Carolina, for expenses of Katie Brown, \$17; Sp. for Archdeacon Pollard, for school, Con- cord, North Carolina, \$10.....	127 00
Holy Apostles', Wo. Aux., Sp. for higher education of boys and girls of Cape Mount, Africa, \$22.15; Sp. for Dr. M. V. Glenston's work at Wuchang, China, \$20; Sp. for Foreign Missionaries' Life Insurance Fund, \$5.....	865 00	Pelham Manor—Christ Church, Wo. Aux., for "Sarah Marshall Mordaunt" schol- arship, St. Mary's Hall, China.....	40 00
Inarnation, Mrs. W. L. Andrews, through Niobrara League, for "Theo. Crane Andrews" (In Memoriam) schol- arship, St. Paul's School, South Dakota St. Agnes's Chapel, Mrs. Clarence F. True, through St. Augustine's League, Sp. for scholarship in St. Augustine's School, Raleigh, North Carolina.....	47 15	Poughkeepsie—Branch Wo. Aux., Sp. for Miss Thackara, Arizona, \$24.33; Sp. for Bishop Rowe, Alaska, \$24.33.....	48 66
(Richmond)—St. Andrew's, Wo. Aux., salary of missionary teacher, Japan....	60 00	Yonkers—St. John's, Junior Aux., for "F. L. Hawks Pott" scholarship, St. John's College, China.....	25 00
St. Bartholomew's, Miss Juliet C. Smith, through St. Margaret's Society, for "Bishop Clarkson Memorial" scholar- ship, St. John's Mission, Africa.....		St. Paul's, Sp. for Rev. G. F. Mosher, Shanghai, China, for the work of trans- lating the Bishop Doane Catechism into the Chinese language.....	28 00
(Clifton)—St. John's, Wo. Aux., for sal- ary of missionary teacher, Japan, \$38.75; Sp. for higher education of boys and girls of Cape Mount, Africa, \$12.09.	50 00	Miscellaneous—Westchester Branch Wo. Aux., toward salaries of the Misses Goode and Radcliffe, Cape Mount, Af- rica.....	25 00
(Castleton)—St. Mary's, Wo. Aux., for salary of missionary teacher, Japan....	17 25	OHIO—\$50.73	
St. Michael's, Wo. Aux., Sp. for Rowland Hall, Salt Lake, \$30; through St. Augustin- e's League, Sp. for Colored missions, Orlando, Florida, \$3.50.....		Toledo—Trinity Church, Domestic.....	80 73
Trinity Chapel, Missionary Relief Soci- ety, Foreign.....	12 50	Warren—Christ Church S. S., * General....	20 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	50 84	OREGON—\$7.25	
Alice Keteltas, Domestic, \$80; Foreign, \$30.....	15 00	Ashland—Trinity Church S. S., Domestic..	1 00
Mrs. George Beckett, General.....	66 35	Grant's Pass—St. Luke's S. S., Domestic..	1 25
"C." General.....		Pendleton—Church of the Redeemer, Rev. W. E. Potwine, General.....	5 00
Elihu Chauncey, Domestic, \$25; Foreign, \$25.....		PENNSYLVANIA—\$7,152.07	
Mrs. J. H. Clark, Sp. for Church work in Mexico.....		Jenkintown—Church of Our Saviour, Do- mestic, \$274.15; Foreign, \$278.84; Indian, \$11.40; Colored, \$100; Sp. for Bishop	
Miss Margaret Collins, Sp. for general work in Mexico.....		Wells, Spokane, for his work, \$100....	763 89
Mrs. W. F. Cary, Sp. for Rev. W. C. Wise, Spokane, to make his house habitable for the winter.....	5 00	Philadelphia (Germantown)—Calvary S. S. Aux., General.....	4 56
Mrs. R. B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's College, Tokyo, Japan.....	20 00	Holy Apostles', Sp. for salary of medical missionary, Southern Florida, \$250;	
Miss A. Jay, through New York Foreign Committee, Wo. Aux., Sp. for Cape Mount, Africa, at discretion of Miss Woodruff.....	60 00	"Two Members," Sp. at discretion of Bishop Brooke, Oklahoma, \$125.....	375 00
"E. L. H." \$1.02; "C. H. H." \$1.32; "M. L. G. H." \$1.28; "E. P. H." \$1.43; "J. H. H." \$5—Domestic, \$5; Foreign, \$5.	1 00	Holy Trinity Church, The Misses Lewis, Indian Hope Association, for "Bishop Hare" scholarship, St. Elizabeth's School, South Dakota.....	60 00
"Two Friends," Wo. Aux., Sp. for Min- nesota.....	25 00	Church of the Mediator, Indian Hope As- sociation, Indian.....	7 50
Mrs. G. C. Ward, through Niobrara League, for "Wm. Lewis Morris, Jr." (In Memoriam) scholarship, St. Eliza- beth's School, South Dakota.....	50 00	Church of the Messiah, for work of Rev. J. A. Ingle, Hankow, China.....	10 82
Mrs. Geo. Zabriskie, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	20 00	Nativity, Mr. John E. Baird, Sp. for Bish- op Rowe, Alaska, for special work he is doing in Circle City and Fort Yukon....	500 00
"A Member," Wo. Aux., Sp. for Rowland Hall, Salt Lake.....	75 00	St. Andrew's, S. S. Aux., Sp. for "St. An- drew's" scholarship, Hooker Orphan- age, Mexico, \$20; Bishop Graves Class, Infant Department, Sp. for gifts for China, \$10.....	30 00
Miss Moore, Wo. Aux., Japan.....	10 00	St. Andrew's, Indian Hope Association, Indian.....	2 00
Wo. Aux. of the Archdeaconry of Orange,	60 00	St. James's, Indian Hope Association, In- dian.....	10 00
	20 00	St. Jude's, Domestic.....	37 74
	25 00	(Chestnut Hill)—St. Paul's, Indian Hope Association, Indian.....	20 00
	20 00	(Germantown)—St. Peter's, "S. S. H." Sp. for boat for Bishop Ferguson, Cape Palmas, Africa, \$4,000; through For- eign Committee, for scholarship in St. John's Mission, Cape Mount, Africa, \$25.....	4,025 00
	60 00	(West)—St. Philip's, S. S. Aux., Sp. for Work in Mexico.....	12 01
	20 00	St. Simeon's, Sp. for Bishop Brooke, Oklahoma.....	40 75
	25 00	St. Stephen's, Domestic.....	221 37
	25 00	(Oxford)—Trinity Church, Wo. Aux., General.....	17 25
		"A Friend of the work," for Africa, \$100;	

## ACKNOWLEDGMENTS.

Sp. for work in Mexico, \$200.....	300 00	VIRGINIA—\$135.49
Mr. George C. Thomas, Sp. for Church of the Holy Apostles, West Duluth, Minnesota.....	100 00	Alexandria Co. ( <i>Alexandria</i> )—St. Paul's, "A Member," Domestic, \$10; Foreign, \$10..... 20 00
Mr. R. Francis Wood, General.....	100 00	Clarke Co. ( <i>Millwood</i> )—Christ Church, King's Daughters, for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, Africa..... 11 00
Mrs. Andrew H. Miller, General.....	50 00	Culpeper Co.—Ridley Parish, Christ Church S. S.,* Foreign..... 2 00
Indian Hope Association, Wo. Aux., Sp. for Bishop Gray, Southern Florida.....	15 00	Henrico Co. ( <i>Brook Hill</i> )—Emmanuel Church, Ladies' Guild, Sp. for Mr. Osuga's Orphanage, Tokyo, Japan..... 25 00
Elizabeth H. Brown, General.....	2 61	(Richmond)—Grace, Sp. for Bishop Horner's work, Asheville..... 7 49
Radnor—St. Martin's S. S., General.....	16 57	St. Mark's, Wo. Aux., Sp. for support of a child, Holy Trinity Orphanage, Oji, Japan..... 15 00
West Chester—Holy Trinity Church, Indian Miscellaneous—Branch Wo. Aux., Foreign Committee, for Miss Babcock's salary, Japan, \$200; Sp. Foreign Missionaries' Life Insurance Fund, \$80; Sp. toward building a church in Havana, \$20.....	300 00	Spottsylvania Co. ( <i>Fredericksburg</i> )—Trinity Church, Wo. Aux., Sp. for Rev. W. C. Wise, Spokane, toward making his home more comfortable..... 5 00
"A Friend," Sp. for publication expenses	100 00	Miscellaneous—"A Clergyman of Virginia," Foreign..... 50 00
 PITTSBURGH—\$13.53		
Erie—St. Mark's, General.....	2 03	 WASHINGTON—\$58.95
Wo. Aux., Sp. for Bishop Hare, South Dakota.....	6 50	Washington (D. C.)—Epiphany, A. T. Bliss, Sp. for Mexican work..... 1 00
Uniontown—"R. L. R.", General.....	5 00	Miss Ida Corson, for "Josephine Boardman" scholarship, Hooker Memorial School, Mexico..... 48 00
 QUINCY—\$6.00		Charles Co.—Port Tobacco Parish, St. Paul's S. S.,* Foreign..... 3 00
Peoria—St. Andrew's, General.....	4 00	Christ Church S. S., Foreign..... 2 60
J. A. and N. Dickinson, Domestic and Foreign.....	2 00	Montgomery Co. ( <i>Poolesville</i> )—St. Peter's, General..... 4 35
 RHODE ISLAND—\$100.00		 WESTERN MICHIGAN—\$58.97
Providence—St. Stephen's, through Indian Aid Society, for salary of Mrs. J. F. Johnstone, St. Paul's School, South Dakota.....	100 00	Allegan—Church of the Good Shepherd, Wo. Aux., Colored..... 7 90
 SOUTH CAROLINA—\$80.75		Battle Creek—Daughters of the King, Wo. Aux., Colored..... 10 00
Anderson—Grace S. S.,* General.....	7 00	Benton Harbor—Holy Trinity Church S. S.,* General..... 4 82
Charleston—St. Michael's, Wo. Aux., Sp. for work of Rev. Mr. Ingle, China.....	11 25	Coldwater—St. Mark's, Wo. Aux., Sp. for Bishop Rowe's Hospital, Circle City, Alaska..... 7 00
Edisto Island—Mrs. R. J. LaRoche, General.....	40	Grand Rapids—St. Mark's, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's school, South Dakota, \$10; Colored Salary Fund, \$10..... 20 00
Santee—St. James's, General.....	6 10	Hastings—Emmanuel Church, Wo. Aux., Sp. for "Little Cot," St. Mary's Orphanage, Shanghai, China..... 6 25
Miscellaneous—Branch Wo. Aux., Sp. for Bible-women, Japan, under discretion of Mrs. Patton, \$51; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, China, \$5.....	56 00	Newaygo—St. Mark's S. S.,* General..... 3 00
 SOUTHERN OHIO—\$91.92		 WESTERN NEW YORK—\$3,137.65
Columbus—Church of the Good Shepherd, Foreign.....	5 00	Albion—Christ Church, Wo. Aux., Sp. for insurance of Bishop Graves, China, \$5; Sp. for Miss Taylor, Nevada, \$5..... 10 00
Trinity Church, Sp. for Bishop Wells, Spokane.....	37 00	Avon—Zion, Wo. Aux., for salary of Miss Francis, South Dakota..... 3 00
Glendale—Christ Church, Domestic.....	45 17	Buffalo—Grace, Wo. Aux., Sp. for Miss Taylor, Nevada..... 5 00
McArthur—Trinity Church, Foreign.....	4 75	East Aurora—St. Matthew's, Domestic..... 2 00
 SOUTHERN VIRGINIA—\$102.81		Geneva—Trinity Church, Wo. Aux., Sp. for insurance of Bishop Graves, China, \$5; for Training House, China, \$5..... 10 00
Augusta Co. ( <i>Staunton</i> )—Emmanuel Church, General.....	10 00	Medina—St. John's, Wo. Aux., for salary of Miss Francis, South Dakota..... 2 00
Greenville Co. ( <i>Emporia</i> )—Christ Church S. S., General.....	1 28	Rochester—Ascension, China..... 1 58
(Orion)—Mr. and Mrs. Geo. W. Field, for Bishop Ferguson's work, Africa.....	5 00	St. Luke's Foreign (of which Wo. Aux., \$62.55), Domestic, \$92.37; Wo. Aux., Colored, \$10.70..... 104 07
Nansemond Co. ( <i>Suffolk</i> )—St. Paul's, Wo. Aux., for Miss Sabine's work, Alaska.....	8 00	St. Paul's, Wo. Aux., "A Member," for support of Missionary Bishop of North Dakota..... 3,000 00
Norfolk Co. ( <i>Norfolk</i> )—Christ Church, General.....	58 58	
St. Luke's, Wo. Aux., Sp. for Bishop Funsten, Boisie, to be used as he thinks best.	20 00	
 SPRINGFIELD—\$3.90		
Cairo—Church of the Redeemer, General, \$1.50; Foreign, \$1.25; Colored, \$1.15....	8 90	
 TENNESSEE—\$43.37		
Columbia—St. Peter's, Wo. Aux., General.....	7 00	
Nashville—Christ Church, Wo. Aux., General.....	19 00	WEST MISSOURI—\$3.05
Sevanee—Wo. Aux., General.....	15 00	Fayette—St. Mary's, General..... 8 05
Tracy City—Christ Church, Wo. Aux., Foreign.....	2 37	
 VERMONT—\$5.00		
St. Albans—St. Luke's S. S., for Alaska.....	5 00	WEST VIRGINIA—\$35.65
		Clarksburg—Christ Church, Wo. Aux., for missionary work in Diocese of Asheville
		Point Pleasant—Christ Church, General.. 4
		Weston—St. Paul's, Domestic and Foreign 10

## ACKNOWLEDGMENTS.

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### **ALASKA—\$0.25**

*Anvik—Christ Church, Junior Aux., Sp.  
for St. Mary's House, Baltimore, Maryland.....*

25

### **ASHEVILLE—\$213.76**

*Miscellaneous—Salary of Bishop Horner... 213 76*

### **BOISE—\$44.57**

*Bellevue—St. Paul's, Foreign.....  
De Lamar—St. George's, Foreign.....  
Hailey—Emmanuel Church, Foreign.....  
Ketchum—St. Thomas's, Foreign.....  
Nampa—Mission S. S.\* General.....  
Rock Springs—St. Bartholomew's, Foreign.....  
Silver City—St. James's, Foreign.....  
Miscellaneous — Through the Bishop,  
Alaska.....*

2 02  
5 25  
9 00  
3 60  
5 00  
9 50  
5 20  
5 00

### **DULUTH—\$36.12**

*Duluth—St. Paul's, Wo. Aux., for support  
of student at Shanghai, China.....  
Miscellaneous—Indian Convocation, Gen-  
eral.....*

25 00  
11 12

### **LARAMIE—\$12.00**

*North Platte—Church of Our Saviour,  
Wo. Aux., Sp. for building church at  
Sendai, Japan.....*

12 00

### **NORTH DAKOTA—\$3.15**

*Larimore—St. John's, General.....*

8 15

### **OLYMPIA—\$5.00**

*Miscellaneous—Wo. Aux., Sp. for Domes-  
tic Contingent Fund.....*

5 00

### **WESTERN TEXAS—\$10.00**

*San Antonio — St. Paul's, Branch Wo.  
Aux., Mrs. J. S. Lockwood, Sp. for Miss  
Mann, Japan.....*

10 00

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*Africa, Liberia, Harper—St. Mark's, "for  
Regions Beyond".....*

45 00

### **MISCELLANEOUS—\$6,778.74**

*Interest, Domestic, \$2,556.60; Foreign,  
\$1,866.82; General, \$809.37; Sp. \$18.17... 4,750 96  
Income on a gift of "A Friend in Pennsyl-  
vania," through Mr. George C. Thomas,  
Treasurer.....*

300 00

*Brotherhood of St. Andrew, Sp. for salary  
of Mr. Frank E. Wood.....*

780 65

*Church Students' Missionary Association,  
for salary of Rev. D. T. Huntington....*

386 03

*Proceeds from sale of coupon, Wabash  
Railroad Bond, Sp. for the "A. A. Ker-  
foot Memorial" scholarship, Hooker  
Orphanage, Mexico.....*

25 00

*Missionary Meeting, \$100.30, Opening Ser-  
vice, Missionary Council, \$289.80, both  
held in Christ Church Cathedral, St.  
Louis, Missouri, Domestic and Foreign*

390 1

*Through Wo. Aux., Sp. for Foreign Mis-  
sionaries' Lending Library.....*

91 0

*"Anonymous," through Wo. Aux., Gen-  
eral.....*

5 00

*"Margaret," Sp. for St. Luke's Hospital  
for Women, under Dr. Mary Gates,  
Shanghai, China.....*

50 00

### **LEGACIES—\$1,240.34**

*Conn., Meriden—Estate of Lemuel Curtis,  
Domestic, \$63.36; Indian, \$126.53; Col-  
ored, \$126.53; Foreign, \$31.63.....*

347 95

*Mass., Taunton—St. Thomas's estate of  
Joanna Sophia Muenscher General....*

100 00

*Penn., Philadelphia—Estate of David Rob-  
erts, Domestic (income).....*

40 00

*Washington (Prince George Co.) Bladens-  
burg—Estate of Benjamin O. Lowndes,  
Colored .....*

302 39

*New York, New York—Estate of William  
W. L. Voorhis, to the Society (less in-  
heritance tax).....*

450 00

Receipts for the month..... \$27,564 46  
Amount previously acknowledged..... 40,146 65

Total contributions, legacies and specials  
from September 1st, 1899..... \$67,711 11

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